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THE Life & Death

Of that Excellent

MINISTER OF CHRIST

Mr JOSEPH ALLEIN,

Late Teacher of the CHURCH of *Taunton* in *Somerset-shire*; Assistant to Mr. *NEWTON*.

PROV. 10. 7.

The Memory of the Just is blessed, but the Name of the Wicked shall rot.

LONDON,
Printed for *Nevil Simmons*, at the Princes Arms in St. *Paul's* Church-Yard, and Thomas [illegible] bridge, at the Three *Flower-de-Luces* in *Little-Britain*. 1677.

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LET the *Reader* know, (to assure him that Faction and partiality are not the Authors of this History) that the two full Narratives that are not subscribed, are written by two Conformable Ministers of very great Sincerity and Abilities, who were long and intimately acquainted with Mr. *Joseph Alleine.*

READER, thou art desired to take notice, That that part of the Life which is drawn up by Mrs. *Theodosia Alleine*, was sent up by her to a worthy Divine, by him to be published in his own Stile, she not imagining it should be put forth in her own words. But that worthy Person, and divers others, upon perusal, saw no reason to alter it, but caused it to be printed as it is.

The

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Of that Excellent Minister of CHRIST,

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CHAP. I.

The Introduction.

AS History is both *useful* and *Delightful* to Man-kind; so *Church-History* above all hath the Preheminence in both: for it treateth of the greatest and most necessary Subjects: It is most eminently Divine, as recording those Works of God, in which he most Graciously condescendeth unto Man, and those Actions of Men, in which they have most nearly to do with God; and treating of those Holy Societies, Events, and Businesses, in which God's Holiness is most conspicuous, and his Honour most concerned in the World. The Narratives of the great Victories and

and large Dominions of *Alexander*, *Cæsar*, *Tamberlain*, or such others, are but the Portraiture of Phantasms, and the Relation of the Dreams of Vagrant Imaginations, or of the Lifelesse motions in a Poppet-Play, where there is much stir to little purpose, till the Play be ended; further than the Matters of God, and of the Church, and Mens everlasting concernments, are comprehended in them. The report of one Soul's Conversion to God, and of the Reformation of one Family, City, or Church, and of the noble operations of the blessed Spirit, by which he brings up Souls to God, and conquereth the World, the Flesh, and the Devil; the Heavenly Communications of God unto Sinners, for their Vivification, Illumination, and holy Love to God, and to his Image, are far better than the Stories of these grand Murderers, and Tyrants, and their great Robberies, and Murders, called *Conquests*, as the Diagnosticks of Health are than those of Sickness. Or, as it is more pleasant to read of the Building of Cities, than of their ruins; or of the Cures of a Physitian than of the hurts done by Robberies and Frays; Yea, of the Healing of Immortal Souls, than of the over-hasty destroying of mens Bodies, which would quickly turn to Dust of themselves, if these valiant Murderers had but the patience to stay the time.

And among all parts of Church-History, the Lives of Wise and Holy men, do seem to be not least *useful* and *Delightful*; (which is the reason why Satan hath so marvellously and successfully bestirr'd himself, to corrupt this part of History with so many impudent lies in the Popish Legends, as might render all such Narratives afterwards Contemptible and Incredible, and might destroy the Ends:) Therefore is the Sacred Scripture so much Historical; and the Gospel it self is not a Volume of well composed Orations, or a Systeme, or Encyclopædia of the Sciences and Arts; nor yet a great Volume of unnecessary Laws; but the History of the Life and Death of Christ, and the wondrous Works of Himself and his Spirit in his Servants; and a Record of those brief Laws and Doctrines, which are needful to the Holiness and Happiness of Man.

In the Lives of Holy Men we see God's Image, and the Beauties of Holiness, not only in Precept, but in Reality and Practice

Practice; not *Painted*, but in the *Substance*: And though the Precepts and Rules be more perfect in their kind, as wanting no Degree or Part, yet the real Impress and Holiness in the Soul, is that living Image of God, which is the end of the former, and of which the Scripture is but the Instrumental Cause. And *Holiness* in visible Realities, is apt to affect the World more deeply, than in Portraiture and Precept only. Therefore, we find that Satan and his Instruments, are used to do that against the Scriptures exemplified in the Godly, which they have not done against the Scriptures in themselves: They can bear the bare precepts of a perfect Rule, who cannot bear the very imperfect Practice of them in a holy Life. Many have burnt Martyrs, that could endure good Books. Living Holiness most exciteth Malice! Besides, that the best of Men have Imperfections, which may be a pretence for Detraction, Slander, and Persecution, when the Sacred Rule is not so boldly to be accused, till they are ripened in Malignity and Audacity.

Many a one can read with Reverence the Life of a dead Saint, who will neither imitate nor endure the Living. And I doubt not but many can bear the Narrative of this holy Persons Life, who could not have endured to see themselves condemned in the Exercises of his present Holy Zeal.

And yet it is not to be denied, but that Humane Nature yet containeth such Principles and Inclinations, as give an honourable testimony to Goodness; For the exercises of prudent, impartial, equal Vertue, and eminent holiness in a Heavenly Life, and in the joyful Hopes of the invisible Blessedness, and in fervent Love to God and Man, and in an innocent Life, and Self-denying endeavours to do good to all, do so much convince and awe Mans Nature, and so powerfully command Approbation and Honour, that Satan and bad Men could not resist them; were it not that such excellent Persons are too Rare, and that the far greater number of good men are lamentably imperfect, and tainted with many unlovely Faults: And were it not also for two great advantages that Satan hold on; that is, Mens *Strangeness* and *Disacquaintance* with those that are good, and the *Slanderous* reports of them to others. And whoever noteth it, shall find, that most that ever Hated and Persecuted men of eminent Holiness, were such as never intimately knew them, but only at a deceitful distance,

and

and such as heard them odiously described by lying Tongues.

And it is not a small benefit of this kind of History, that the Weak and Lame Christians may see such excellent Examples for their Imitation; and the sluggish and distempered Christian may have so real and lively a Reproof; and the discouraged Christian may see that higher degrees of goodness, are indeed attainable; and that the dark and troubled Christian may see the Methods in which Gods Spirit doth work upon his Servants, and see that a genuine Christian life, is a Life of the greatest joy on earth: And that the sloathful Hypocrite may see that Religion is a serious Business: And that the factious Christian may see that a man may be eminently Holy, that is not of his Opinion, Side, or Party: And that both the proud domineering *Pharisee* may see that eminent Piety is separated from his Traditions, Formalities, Ceremonies and Pomp: And the Opinionative Hypocrite may see that Holiness consisteth of something else than in circumstantial and siding Singularities, and in a condemning of other mens outward Expressions, or Modes of Worship, or a boisterous Zeal against the Opinions and Ceremonies of others.

And it is a notable benefit of this kind of History, that it is fitted to Insinuate the Reverence and Love of Piety into *Young unexperienced Persons*: For before they can read much of *Theological* Treatises with understanding or delight, Nature enclineth them to a pleasure in History, and so their Food is sugar'd to their Appetites, and *Profit* is entertained by *delight*. And nothing taketh well with the Soul, that is not pleasant to it; Nor did he ever know the true way of educating Youth, or doing good to any, that knew not the way of drawing them to a Pleasedness, and Love to Goodness: *Omne tulit punctum qui miscuit utile dulci*.

On such Accounts, we may conclude that such Men as *Melchior Adamus*, Mr. *Samuel Clark*, &c. that have served the Church with this sort of History, have done no small or useless Service; which we the easilier perceive when we remember at what rates now the Church would purchase a full History of the Lives of all the Apostles, and all the Eminent Pastors of the Churches for the first two hundred, or three hundred Years; yea, or but of some few of them. And how much

much of the History of the Times they lived in, is contained in a just History of such mens Lives.

It were to be wished that more did as *Thuanus*, at large; or as *Scultetus*, in his *Curriculum vitæ suæ* at least; or yet as *Junius*, and many others, that give us a Breviate of the most considerable Passages of their own lives: Because no man knoweth usually those intimate Transactions of God upon mens Souls, which are the Life of such History, or at least no useless part. But men are commonly supposed to be so selfishly partial, and apt to over-value all their own, and to fish for applause; and it is so meet to avoid appearances of Pride, and Ostentation, that few think meet to take this course. And the next desirable is, That their intimate Friends would write their Lives at large, who are best able; as *Camerarius* hath done *Melanchthons*; and *Beza*, *Calvins*; and as the Lives of *Bucholtzer*, *Chytræus*, and many more are written.

But none of all this must be expected concerning this our Brother: Because he was young, and taken away before any had thoughts of gathering up his Words or Actions for any such use: Those that have done this little, being his Fathers, and Seniors, who looked to have died long before him: And because he lived in a time of Trouble, and Division, and suspicion, in which every man had great concernments of his own to mind; and in which men are afraid of praising the holy Servants of God, lest it offend those that in some things differed from them.

The special Excellency of this Worthy Man, lay chiefly in the *Harmony* and *Compleatness* of such particular Gifts, and all of them in a high Degree, as use to exalt the fame of others, to whom some one or few of them is found. And all these in a man so young, as unless in one *Joh. Picus Mirandula*, one *Eckerman*, one *Pemble*, in a Countrey, is rarely to be found. So you desire the Preparatives of Languages, and Philosophy? in these he was eximious, as his *Treatise de Providentia*, Licensed for the Press (of which more anon) doth shew; with several other Manuscripts of like nature. How throughly had he searched the writings of Philosophers? How fully had he found out how much Natural Reason doth attest, and speak for the Attributes and Providence of God, and the Principles of a Godly Life? And how much Super-natural Revelation

presupposeth, and findeth ready to entertain it and befriend it in the Light and Law of Nature? How excellently able was he to deal with the Naturalist at his own Weapons, and to shame them that call Religion an *unproved* or *unreasonable thing?* No doubt it was an excellent help to his own Faith, to have so clear and full a sight of all those *Subsidiary natural Verities*, which are known *propria luce*, and are out of the reach of those malignant Suggestions, by which the tempter is often questioning Supernatural Truths. Few Christians, and too few Divines do dig so deep, and proceed so wisely, as to take in all these natural helps; but overpassing those presupposed Verities, do oft leave themselves open to the subtil assaults of the Tempter, who knoweth where the Breach is; and will sometimes urge such Objections on them, as need a Solution by those helps which they are ignorant of.

Do you look for an high degree of *Zeal?* In this he was marvellous, being a living Fire, continually burning in the Love of God and Man; still mounting upward, and kindling all that were capable about him; As prone to *Fervour* and *Activity*, as earthen Natures to *Cold* and *Idleness*; not weary of well doing; not speaking slightly, and with indifferent affection of the great *Jehovah*, and of holy things; but with the Reverence and Seriousness, as became one that by Faith still saw the Lord: Not doing God's Work with an unwilling or a sluggish heart, as if he did it not, nor as those that fear being losers by God, or of giving him more than he deserveth, or getting salvation at too dear a rate: But as a soul that was Kin to Angels, which are active spirits, and a flame of Fire that came from God, the Lord of Life, and Father of Spirits, and liveth in God, and is working and passing up to God. As one that knew that none other work was worthy of a *Man*, (and approveable by any Reason, save that which is made a salve to sense) except only the souls *Resignation*, *Obedience*, and *Love* to *God*, and the *seeking* of the *Heavenly durable Felicity*, in the use of all those Means which God in Nature, and Scripture, hath appointed for the obtaining of it.

It is too common to find Men that are long and deep Students in *Philosophy*, and the *Doctrinals*, and Methods of *Theologie*, to be found none of the most Zealous or serious Divines and

and for the learnedſt Doctors to be but of the courſeſt and weakeſt ſort of Chriſtians. Becauſe they exerciſe the Head almoſt alone, and take little pains to work what Truths they know upon their Hearts: As if the *head* were more *diſeaſed* with Sin, than the Heart is, and the Heart had not as much need of a Cure: Or as if God's Grace did not as much dwell in the *will*, as in the *underſtanding*; and the Heart had not the nobleſt work to do. *Life*, *Light*, and *Love*, are the Inſeparable Influences and Effects of the Sanctifying Spirit: But yet ſometimes the Indiſpoſition of the Receiver, may keep out one of them more than the reſt. *Light* alone may be profitable to the Church, by breeding *Light* in others: But *Life* and *Love* alſo are as ſuitable means to produce their like as *Light* is. And without them, it is not a flaſhy Light and frigid Knowledge that will ſave the ſoul.

And on the other ſide, alas, how ordinary is it for *Zeal* to make a buſtle in the Dark, and for thoſe that are very earneſt to be very blind? And ſtrong Affections (not to God himſelf but about the exerciſe of Religious Duties) to be guided by a weak Underſtanding: And ſo for ſuch well-meaning Perſons, to make moſt haſte when they are out of the way, and to divide and trouble the Church and Neighbourhood by their fervency in Errour, till late Experience hath ripened them to ſee what miſchief their Self-conceitedneſs hath done? O! how happy were the Church of God, if great Underſtanding and fervent Zeal, were ordinarily as well conjoyned, as they were in this worthy Man!

And many have much *Reading*, and plentiful *Materials* for Learning, who yet were never truly Learned, as being *injudicious*, and never having well digeſted what they Read, into the habits of ſolid Underſtndaing. But ſo was it not with his our Brother, as his very Letters fully *witneſs*: How clearly and ſolidly doth he reſolve that great Queſtion which he ſpeaketh to? As one that had *Theologie*, not in his Books only, but in his Head and Heart.

And I account it no ſmall part of his Excellency, that his judgement led him to dwell ſo much on the great Eſſentials of Godlineſs and Chriſtianity; the Love of God, and a holy, juſt, and ſober Life: And that he laid not out his Zeal diſeaſedly, and unproportionably, upon thoſe outward Circumſtances,

where the noise doth call off the minds of too many, from the inward life of Communion with God: His Sermons, his Conference, his Letters, were not about Mint and Cummin, but about the Knowledge of God in Christ, who is the Life Eternal.

Yet that he did not prostitute his Conscience to the Interest of the Flesh, nor subject God to the World, nor deny Self-denyal and the Cross of Christ; nor Hypocritically resolve to shift off the costly part of Religion, on pretence of *Indifferency* or *Smallness* of any thing, which he thought God forbad him; you need no other proof than the following History.

And he was not one of those weak well-meaning Ministers, who think that their meer *Honesty* is enough to deserve the esteem of worthy Pastors; nor was he one of those proud and empty Persons, who think that the Dignity of their Function is enough to oblige all to bow to them, and to be Ruled by them, without any personal *wisdom*, *Holiness*, or *Ministerial Abilities*, suitable to their Sacred Office: But, so great was his Ministerial Skilfulness in the publick Explication, and Application of the Holy Scriptures, so Melting and Winning, Convincing and Powerful, his unaffected sacred Oratory; so wise and serious his private dealing with particular Families and Souls, that it is no wonder if God blessed him with that great success, which is yet visible among the People where he lived, and which many of his Brethren wanted. For he did not by slovenly Expressions, nor immethodical Extravagances, not unsound, injudicious, erroneous Passages, nor by jocular Levities, or by nauseous Tautologies, make Sermons, or Prayers, become a scorn; Nor give advantage to carnal captious Hearers, who for every hair, not only abominate the wholsomest Food, but also write Books to breed their own Disease in others: Nor yet did he by an affected unnatural curiosity of Jinging Words, and starched Phrases, make Sermons like Stage-plays, and destroyed the Peoples Edification, or their reverence of Holy Things: But he spake as one that spake from God, in the Name of Christ, for mens Renovation and Salvation, in a manner suitable to the Weight and Holiness of the Matter.

And his fervent Zeal and Thirst for the Peoples Conversion and Salvation, was a great advantage to his Success. For,

let

let mens Parts be never so great, I seldom have known any man do much good, that was not *earnestly desirous* to do good; If he long not for mens Conversion, he is seldom the means of Converting many. For there is a certain *lively seriousness* necessary in all our Studies, to make our Sermons suitable to their ends, and in all our Preaching, to make them fit to reach mens Hearts; without which they are as a blunted *Knife*, or as a Bell that's crackt, or any other unmeet Instruments, unable for their proper use. And though God can work Miracles, and therefore can work without means, or without their fitness, yet that is not his ordinary way, and therefore is not to be expected.

And his great diligence from House to House in private, was a great promoter of his Successes. I never knew Minister, who *prudently* and *diligently* took that course, to be unprosperous in his Work; but by them that have wisely and faithfully used it, I have known that done, that before seemed incredible: And truly, when I think of some men yet living, and some few (too few) places (great places) which by the great Abilities, and excellent Preaching, the Personal Exhortations, and Catechizing, the unwearied Pains, and the extraordinary Charity to the Poor, with the holy exemplary Lives of their Pastors (I can scarce forbear naming four or five of my Acquaintance) have been so generally seasoned with Piety, that the great Market Towns have become as Religious, as the selected Members, which some think only fit for Churches; it makes me conclude, that it is principally for want of such a Ministry, that the world is so bad, and that greater things are not done among us. And that for another sort of Men to cry out of the Peoples Ignorance and Prophaneness, and obstinate Wickedness, while their Unskilfulness, Sloath, Miscarriage, and Negligence is the cause; is as little honour to them, as to the Physician or Surgeon, that when he can cure but few, doth cast the blame upon the Patient, when skilfuller Men do cure the like.

And his great Humility in stooping to the meanest, and conversing with the Poorest of the Flock, and not affecting things above him, not insinuating by flatteries into men of worldly Wealth and Power, no doubt helped on his great Successes; though it was not the way to Preferments, Honours, no nor

Safety and Quietneſs to the fleſh. Had *Balaam* dealt through out ſincerely, it had been a very honourable and comfortable word to him from King *Balack*, Num. 24. 11. *I thought to promote thee to great honour, but lo, the Lord hath kept thee back from honour.* It is more honourable and comfortable to be kept from honour by God and a good Conſcience, than to be honoured by men on ſinful terms.

And the Moderation and Peaceableneſs of this holy Man, was very exemplary and amiable; which I the rather mention becauſe in theſe diſtempered times of Temptation, too many think that the excellency of Zeal lieth in going to the furtheſt from thoſe they differ from and ſuffer by. And becauſe ſome will think, that knew no more of him, but only how oft and long he lay in the Common Gaol, that ſure he was ſome violent unpeaceable Zealot. No, his Zeal was for Peace and Quietneſs, for Love and for good Works; He was not uſed to inflame men againſt Diſſenters, not to Back-bite others, nor to make thoſe odious that were willing enough to have made him ſo: He fled from one extream with fear, and ſuſpicion of the other. He was indeed himſelf a Silenced Miniſter in a Place, and among a People who had his heart, and who had been bleſſed with his fruitful Labours; and his Judgment was, That it is Sacriledge for a Miniſter Conſecrated to God to alienate himſelf, and violate that Covenant and Miniſterial Dedication, by giving over his Work as long as he hath ability and opportunity, and the peoples Souls have a true neceſſity. And therefore he choſe that long Impriſonment, rather than voluntarily to Surceaſe. But whilſt he had Liberty, he went oft to the publick Aſſemblies, and was a Hearer where he was wont to be a Teacher, and encouraged the People to do the like. He ſpake not evil of Dignities, nor kindled ſeditious Principles or paſſions in the peoples minds, nor diſaffected them againſt Authority, nor aggravated his own Sufferings to exaſperate their minds againſt ſuch as he ſuffered by; though how great they were as to the Effect, the Sequel will acquaint you. In all, he did in patience poſſeſs his Soul, and learned ſtill more patience by the things which he ſuffered, and taught others what he learned himſelf.

But above all, it is his higheſt excellency in my eyes, that he

he attained to the right temperament of the Christian Religion, and to a truly Evangelical frame of spirit, suitable to the glorious hopes of Faith, and to the wonderful Love of our Redeemer. And when most Christians think that they have done much, if they can but weep and groan over their Corruptions, and can abstain from the lustful Pollutions of the World, in the midst of many doubts and fears; LOVE and JOY, and a HEAVENLY MIND, were the Internal part of his Religion; and the large and fervent PRAISES of God, and THANKSGIVING for his Mercies, especially for CHRIST, and the SPIRIT, and HEAVEN, were the External Exercises of it. He was not negligent in confessing Sin, nor Tainted with any *Antinomian* Errours; But PRAISE, and THANKSGIVING were his Natural Strains; his *frequentest*, *longest*, and *heartiest* Services; He was no despiser of a broken Heart; but he had attained the Blessing of an healed joyful Heart. The following Narratives, the strain of his Letters, but above all the admirations of his neerest Friends, will tell him that will enquire, how his Triumphant Discourses of the Hopes of Glory, and his frequent and fervent Thanksgiving and Praise, were the Language which he familiary spake, and the very business of his Heart and Life. And, how amiable is it to hear the Tongue employed seriously, and frequently, in that which it was made for, even in the Praise of him that made it! And to see a Man passing with joyful hopes towards Immortality! And to live as one that seriously believeth, that he must quickly be in the Heavenly Church, and live with God and Christ for ever. O how comely is it to see a Man that saith, He believeth that Christ hath redeemed him from Hell, and reconciled him to God, and made him an Adopted Heir of Glory, to live like one that was so strangely saved from so great a misery, and with the most affectionate Gratitude to honour the purchaser of all this Grace: And how uncomely a thing is it to hear a man say, That he believeth all this Grace of Christ, this Heavenly Glory, this Love of God, and yet to be inclined to no part of Religion, but fears and complainings, and scarce to have any words of Praises or Thanksgiving, but a few, on the by, which are heartless, affected, and constrained. O did Christians, yea Ministers, but live with

the *Joy* and *Gratitude*, and *Praise* of *Jehovah*, which beseemeth those that believe what they believe, and those that are entering into the Celestial Chore, they would then be an honour to God and their Redeemer, and would win the World to a love of Faith and Holiness, and make them throw away their worldly Fool-games, and come and see what it is that these *Joyous Souls* have found: But when we shew the World no Religion, but Sighing, and Complaining, und live a sadder life than they, and yet talk of the glad-Tidings of Christ, and Pardon, and Salvation, we may talk so long enough, before they will believe us, that seem no more to be Believers our selves, or before they will leave their fleshly pleasures, for so sad and dreadful a Life as this.

And as this kind of Heavenly, Joyful Life is an honour to Christ, and a wonderful help to the Converting of the World, so it is a Reward to him that hath it: which made this Holy Person live in such a vigour of Duty, such fervour of holy Love, and such continual Content in God, so that the Kingdom of God in him was *Righteousness*, *Peace*, and *Joy in the Holy Ghost*; which others think consisteth in *Meats*, *Drinks*, and *Days*, in Shadows aud Circumstances, in Sidings and in singular Conceits, *Rom.* 14. *Col.* 2. 16. It was not a *Melancholy* Spirit that acted him, nor did he tempt his People into such an uncomfortable state and strein. But in the multitude of his thoughts within him, the comforts of God did delight his Soul: His Meditation of God and his Redeemer was sweet, and he rejoyced in the Lord. He delighted in the Law of the Lord; and when delight invited him, no wonder if it was his Meditation day and night, *Psal.* 1. 2. & 104. 34. & 119. 103. & 94. 19.

And how great a Solace was this in his Sufferings, when he could be in a Gaol, and in Heaven at once? When he could, after the terrible torment of Convulsions, have the foresight and taste of Heavenly Pleasures? *Nihil Crus sentit in Nervo, cum Animus est in Cœlo*, saith *Tertul.*

And as he lived, so he died, in *Vigorous*, *Joyful Praises*, and *Thanksgivings*: Reviving out of his long speechless Convulsion, into those fervent Raptures, as if he had never been so impatient of being absent from the Lord, as when he was just passing into his Presence; or rather as if with *Stephen*, he had

had seen Heaven opened, and Christ in his Glory, and could not but speak of the unutterable things which he had seen. I deny not but his vigorous active Temper, might be a great help to all his holy Alacrity and Joy, in his healthful State: But when that frame of Nature was broken by such Torments, and was then dissolving, to hear a dying Man about sixteen Hours together, like the ferventest Preacher in the Pulpit, pour out his Soul in Praises and Thanksgiving; and speak of God, of Christ, of Heaven, as one that could never speak enough of them; and that with a Vivacity and Force, as if he had been in former Health, and to triumph in Joy as one that was just laying hold upon the Crown; surely in this there was something that was the Reward of all his former Praise and Thankfulness; and that which must needs tell the Auditors the difference, not only between the death of a Righteous Believer, and the wicked Unbeliever, but the weak and distempered Believer; also the difference between a sound and a diseased Christian, and between the triumphant Faith and Hopes, of one that saw God and the World invisible, and the staggering Faith, and trembling Hopes of a feeble and distrustful Soul; and between the Death of one that had been used to converse in Heaven, and to make Thanksgiving and Praise his Work, and of one that had been used to cleave to Earth, and make a great matter of the concernments of the Flesh, and to rise but little higher in Religion, than a course of outward Duty animated most with troublesome Fears: Though he died not in the Pulpit, yet he died in Pulpit-Work.

And I must also note, how great an advantage it was to himself, and to his Ministerial Works, that he was possessed deeply with this true Sentiment, That the PLEASING of GOD is the proper ultimate end of Man, (not doubting but it includeth the notion of glorifying him) for thus his Heart was rightly principled, and all his Doctrine and Duties rightly animated.

And as in all his Ministry, he was extraordinarily addicted to open to the Hearers the Covenant of Grace, and to explain Religion in the true Notion of Covenanting with God, and Covenant-keeping, and greatly to urge men to deliberate well-grounded Resolutions in this Holy Covenant (as one that

that understood that Baptizing is truly Christening, and that Baptism and the Lord's-Supper are our Sacramental Covenanting, and that we need no new Descriptions nor Characters of Grace and Church-Titles, if we understand what these Sacraments truly mean:) So God was pleased to give him a certainty and sense of his Divine Faithfulness, in fulfilling the promises of his Covenant, and a lively sense of all the Benefits of it; and his Faith in God for the performance of his part, was as strong and fixed as was his own Resolution in the strength of Grace to be true to God: I compare not his resolution to God's Fidelity; for what comparison between God and Man, but onely to his belief of God's Fidelity, and his comfort in the assurance of the Conclusion. And as he was resolved through Grace never to forsake Christ, so Christ did never fail him, nor forsake him. And in his Ministry, in his Sufferings, and his Death, this Faith, this Hope, this Heavenly Joy, was his Support and strength; and in the Valley of the shadow of Death, he feared no evil. But when his Flesh and Heart failed, as to natural strength, the Lord was the Rock or strength of his Heart, and never failed him, Psal. 73. 25. *Let me die the death of the Righteous, and let my last end be like his.*

I have premised this general Skeleton, as Limners and Builders first draw the Pillars and *Stamina* of their work, which the following Narratives will fill up: And I have given you this general Index, or Contents, of what is distinctly contained in the sequel. For the History is not drawn up by own Hand, nor as by one that intended rather to shew what he could say, than what the person was, and did: But it is the brief Account of the several parts of his Life, drawn up by several of his most worthy and judicious Friends that were present, or most intimate and familiar with him. And I take this to be the best Advantage to a History, as to the Truth, which should satisfie the incredulous though not as to Uniformity, and a fluid Stile, which might please the Curious. For a Man's Life is like a war, or Battle, No dispersed War, nor nor any one particular Battle, can fully be described by the Observations of any one man alone: but one Man is but in one place, and seeth only that which is within his own prospect, which his proper Station did advantage him to see:

But

But when Intelligent Men from each part of the Army do every one bring in their ſeveral *Narratives*, all ſet together, may be a ſatisfactory Hiſtory of the whole War, or Fight: So when a Man's courſe of Life is tranſient, and one is his Familiar in his Youth, and another at riper Age; one in the Univerſity, and another in the Miniſtery; one in Priſon, and another at Home; one in Health, and another at Death; it is no one of himſelf that can credibly report the whole. And therefore though by variety of Stile, it may ſeem a *Cento*, or incongruouſly compoſed; yet Truth being the Soul of Hiſtory; that's beſt which is beſt fitted to the lovers of Truth. And though one part be written by a Woman, (his Widow) and another by his Reverend Father-in Law; another by that worthy Paſtor whow he aſſiſted; another by a Fellow Miniſter, and another by a Scholar of his intimate acquaintance, &c. Yet is there ſuch Argreement in them all, and ſuch Evidence of unqueſtionable Verity, eſpecially to all that know theſe Worthy and Faithful Perſons, that for my part, I take it as coming to me with greater advantage, than if it had been an evener Thred, drawn out by one skilful Hand alone; as the writing of the Hiſtory of Chriſt by the Four Evangeliſts, is advantageous to the Chriſtian Faith. The plainneſs and open Breaſt of a Godly Widow, and of ſo many Holy and moſt credible Friends, is another kind of Evidence, than the contrived Hiſtory of a Learned man, which is fitted to the Intereſt of a Party, to which the perſons Fame and Honour ſeemeth requiſite: I know not how a Hiſtory of this Nature could come to the World with fairer humane Evidence of unqueſtionable credibility than this doth.

And let Poſterity know (for I need not tell it to this preſent Age, who live in the Light) that though this Servant of Chriſt excelled very many of his Brethren, yet is it not that ſuch Men are wonders in this Age, that his Life is ſingled out to be recorded to Poſterity: But becauſe his affectionate Friends and Auditors are forwarder than many others, hereby tell the World, what Effects his Holy Doctrine, and Example hath left upon their hearts: It makes the Writers heart to bleed, to think how many Thouſands of Souls do periſh by *Ignorance*, and *Ungodlineſs*, even in *England*, and how many vaſt Kingdoms of the World are deprived of the Goſpel.

If

If you ask, What Labours he hath left behind him? I Answer; Firſt, The great numbers of Holy Souls converted, confirmed, and edified by his Doctrine, and the Example of his holy Life. The *Specimen*, or Exemplar of a right Miniſter of the Goſpel, which he hath left to the Neighbour Miniſters that knew him, and to thoſe that now poſſeſs their Places, and to all the Miniſters of the Land, and to the Ages that are yet to come: For who will not be convinced of the neceſſity and ſweetneſs of Holy Diligence, in ſo good a Work, and become Laborious in the Word and Doctrine, who ſeriouſly readeth ſuch Examples as this here ſet before him? And who that conſidereth it aright, can chuſe but ſee, how greatly ſuch Holy Labourers do differ from thoſe that Preach the Goſpel in Strife and Envy, to add Affliction to *Paul*'s Bonds, *Phil.* 1. 15. And thoſe that uſe their Miniſtry but as Lawyers uſe the Law, to get Preferment and worldly Wealth by it; that they may ſay, *Soul, take thy Eaſe, Eat, Drink, and be Merry, Thou haſt Goods enough laid up for many years:* Till they hear at laſt, *Thou Fool, this night ſhall they require thy Soul; Whoſe then ſhall the things be which thou poſſeſſeſt?* So is every one that layeth up Riches for himſelf, and is not Rich towards God.

Secondly, And for Writings, who can expect that a man that entered upon the Sacred Miniſtry at Twenty One years of Age, and died about Thirty Five, and lived in ſuch exceeding Miniſterial Labours, ſhould leave many Books behind him of his writing, (in an Age wherein we have had too many Books, and too few ſuch Miniſters) yet the following Hiſtory tells us, He is the Author of that *Synopſis* of the *Covenant*, in Mr. *Richard Alleins* Book. He printed an Expoſition of the *Aſſemblies Catechiſm*, with an Exhortation to uſe it. As alſo Prayers for his Peoples uſe: And left a Book to work on the Unconverted, not yet Printed. And he hath left (alas, imperfect!) a good part of a body of *Natural Theology*, called *Theologia Philoſophica*. 1. *De cognitione Dei.* 2. *De Exiſtentia Dei.* 3. *De Nominibus & Subſtantia Dei.* 4. *De Attributis Dei in Genere, & Speciatim de ejus Unitate.* 5. *De Perfectione Divina*, &c. 6. *De Decretis Divinis.* 7. *De Providentia Divina.* 8. *De cultu Divino, de Precibus.* In all which he ſuccinctly delivereth in a very good *Latin* Stile,

the

the *Christian Doctrine*; and then by way of Annotations, addeth the Testimony of the Antient Philosophers: so that you have together a summ of sound Doctrine, and the fullest Attestation of *Ethnicks* consent that ever I have seen; being such a Promptuary for any one that hath not leisure to peruse, or to gather to such particular uses the Philosophers themselvs, that I know not where you can find the like. For every Sheet or two of his Doctrine on the Subject, there is about eight, ten, twelve, or more Sheets of Collected Attestations. The rest are all imperfectly written, only that *De Providentia*, hath his *ultimam Manum*, and is Licensed for the Press; but being *Latin* and *Greek*, and such Books having too few Buyers in *England*, none is yet found that will be at the charge of Printing it, much less all together; though indeed (though imperfect) it is pity they should be separated. The Title of the Licensed Piece is, *Theologiæ Philosophicæ, sive Philosophiæ Theologicæ specimen: In quo Æterni Dei Providentia solius Naturæ lumine comprobatur, validissimis rationum momentis demonstratur, quoad Partes, Species, Objecta, & explicatur; Contrariis denique Adversariorum Objectiones firmatur: Ex* Aristotle, Plato ne, Chalcidio, Sallustio, Firmico, Empirico, Jamblico, Antonino, Epicteto, Proclo, Simplicio, Cicerone, Seneca, Maximo, Porphyrio, Xenophonte, Galeno, Plutarcho, Plotino, Tyrio, Apuleio, Alcinoo, *aliisque Philosophis, Oratoribus & Poetis, tum Græcis tum Latinis, ad Atheorum Convictionem, & Orthodoxorum Confirmationem; Elucubratione* J. A. Anno Dom. 1661.

CHAP.

CHAP. II.

A Brief relation of his early setting forth in the Christian Race, from his Childhood: Also some Memorials of his Industrious and Prosperous pursuit of Learning, and of his singular Piety during his Abode in the University. *Written by an Eye-Witness thereof.*

MR. *Joseph Allein*, Born in the *Devizes* in *Wiltshire*, in the Year 1633. During his Child-hood, shewed forth a singular sweetness of Disposition, and a remarkable Diligence in every thing he was then imployed about. The first observable Zeal of Religion that appeared in him, was in the Eleventh year of his Age, about which time he was noted to be very diligent in private Prayer, and so fixed in that Duty that he would not be disturbed or moved by the coming of any Person accidentally into the places of his Retirement. This and other fruits of a Serious and Gracious Spirit, were the common observation of the Family. From this time forward the whole course of his Youth was an even-spun thred of Godly Conversation, which was rendered more amiable, by his sweet and pleasant Deportment towards all he conversed with. While he thus openly began to run his Christian Race, his Brother M. *Edward Allein*, a worthy Minister of the Gospel departed this Life: Whereupon he earnestly desired to be brought up in preparation to succeed him in the Work of the Ministry. Which good Motion, his Father gladly hearkned unto, and speedily prepared to put it in Execution. Such was his great diligence at School, that he redeemed for his Book, the time allotted for Recreation. In the space of about four years, he attained to very good knowledge in the *Latin* and *Greek* Tongues, and was by his School-Master adjudged fit for University-studies. After which, he abode some time with his Father in the Country, where a worthy Minister

of

of the Place read *Logick* to him; And when he was about Sixteen years Old, he was placed in *Lincoln* Colledge in *Oxford*.

He had not been long in the University, but a *Wiltshire* Place becoming void in *Corpus Christi* Colledge, he was chosen SCHOLAR of that House: The Pregnancy of his Parts, assuring all that his own MERITS were the SOLE FRIENDS, the ONLY MANDAMUS which brought him in.

Being entered and settled, he gave both early and constant Proofs of his indefatigable Industry; Signalizing thereby his Love to Learning, and evidently Demonstrating how much he abhorr'd to be found a Drone in such a Hive. He esteemed a Colledge another guise place than a VICTUALING HOUSE, and coming into this with a Nobler design, than only to TAKE COMMONS: He thought himself happy in nothing so much, as the advantage he had gain'd for the best *Acquists*.

I have known too many, who in the very Places which they have got by their Parts, have lost the Parts which got them their Places; and peradventure had been excellent Scholars, had they never had those Incouragements to be so, which they unhappily won from their Competitors. For Idleness enervates the strength of Nature, and makes those Dolts that might have been *Mercuries*: but this Person was none of those. His quitting himself so well at the Election, was but a Pledge and Earnest of his doing better afterwards. He made it appear to all observing him, that when he stood, he stood not so much for a Place, as for the Accomplishments by his future studiousness attainable in it, demeaning himself like one, who even in the days of his Vanity, well understood how prophane a thing it was to live in a School of Learning, to otherwise than as if it were a Sanctuary for Lasiness, or a Place privileg'd with nothing else but Leave and Opportunity to eat the Founders Bread, with no other Sweat of the Brow, than what's provok'd in a Ball Court.

Never had Learning a truer Drudge, since she kept House in *Oxford*. At her Work, he was both day and night, thinking all time too little, no pains too much that he spent in her Service: When but a School-Boy (as I have heard) he was observed

observed to be so studious, that he was known as much by this Periphrasis [*The Lad that will not Play*,] as by his name: And sure I am, when in the University, he was so generously and ingeniously Bookish, that he deserved to be called, The Scholar, who by his good will would do nothing else but Pray and Study.

Courteous he was, and very civil to all Acquaintance: But if they came to visit him at Studying times, though they were sure enough to find him within, yet withal so busie generally with better Company, as to have no leisure to let them in. And if at this they were moved, and murmured, and went away offended with him, he cared not. That notable Principle of *Joachimus Fortius*, which shut him up, bearing him out, and being his relief in all such Cases; *Viz. Better it is that they should wonder at thy rudeness, than thou shouldst lose thy time; for only one or two will take notice of that, but all Posterity would be sensible of this.*

His Appetite to his Business being that to him, which Alarms in their Chambers are wont to be to others; seldom it was that he could be found in Bed after four in the Morning, though he had stayed up on the same occasion on which he then rose till almost one over-night.

For though whilst Junior Scholar, he obtained many weekly SLEEPING DAYS for others, yet in many years he could hardly vouchsafe himself so much as one.

And as thus he begrudg'd himself his Rest, so thus also his very Food: It being as familiar with him to give away his Commons (at least) once, as with any others to eat theirs twice a day. As if he who was never satisfied how many Volumes soever he devoured, had looked upon it as a kind of gluttony, to eat that Meal, the time of eating which might without prejudice to Health, have been better spent upon a Book. *Porphyries* Wish, *viz.* That he were able to live without eating and drinking at all, that so he might be wholly taken up about nobler things, is sure the Wish of Thousands in the Learned World. Certain I am it was his, and that if Piety would have suffered him, and they had not been such dear Friends, he would have fallen out with God, for tying his Soul to such a Body, as could not subsist without (what he would often call no better than time consuming things) Meat, and Drink, and Sleep.

That

That this his laborious Studiouſneſs was as delightful and pleaſant to him, as the higheſt Voluptuouſneſs can be to the moſt ſenſual Sot; I conclude not only from the conſtancy of it, but from his charging Matrimony, to which afterwards he became a Subject, with no greater tyranny, than the neceſſity which it laid upon him, of being kinder ſometimes unto himſelf, than he was wont to be in *Oxford*. For being Married, an intimate Friend of his of the ſame Colledge, who had thoughts of changing his Condition, wrote to him, and (in a jeſting manner) deſired of him an Account of the Inconveniencies of Marriage: to whom he returned this pleaſant (but very ſignificant) Anſwer. Thou wouldeſt know the Inconveniencies of a Wife, and I will tell thee; Firſt of all, whereas thou riſeſt conſtantly at four in the Morning, or before, ſhe will keep thee till about ſix. Secondly, Whereas thou uſeſt to ſtudy fourteen Hours in the day, ſhe will bring thee to eight or nine. Thirdly, whereas thou art wont to forbear one Meal a day at leaſt for thy Studies, ſhe will bring thee to thy Meat: If theſe be not miſchiefs enough to affright thee, I know not what thou art.

Through his Induſtry (with God's Bleſſing on it) he exceedingly proſpered in his Studies, and quickly appeared a notable Proficient. He would often ſay, he chiefly affected rational Learning, valuing skill in Languages, only for the ſake of things, and thoſe things moſt, which were of all moſt likely to improve his Judgement. And the truth of his words was ſufficiently evident: For all that knew him, knew him to be able, as a good Linguiſt, ſo as ſmart a Diſputant, and an excellent Philoſopher. When he performed any *Academical* exerciſes, either in the Hall, or Schools; he ſeldom or never came off without the Applauſe, or (at leaſt) Approbation of all, but the envious; who alſo themſelves, even by their very contractions, in ſpight of their Teeth, commended him; there being to the Ingenuous, no ſurer Sign almoſt of his having acquitted himſelf well, than that ſuch as they could not endure it ſhould be ſaid ſo.

Certain I am, his pregnant Parts, and early Accompliſhments, were ſo much taken notice of in the Colledge, that ſo ſoon almoſt as he was but Batchelour of Arts, he was even compelled to commence a Tutor; and preſently intruſted (to

ſpeak within compaſs) with as great a number of Pupils as any in the Houſe. Some of his Scholars are now Graduates in Divinity, and ſingular Ornaments of that flouriſhing Society, (as Mr. *John Rokewel*, B. D. Mr. *Nicolas Horſeman*, B.D. *&c.*) others of them, who left the Univerſity, have not gone without conſiderable preferments in the Church, (as Mr. *John Peachil*, lately Lecturer at St. *Clements Danes* without *Temple-Bar*, Mr. *Chriſtopher Coward*, Prebendary of *Wells*, &c) And I make no queſtion but all of them (which are yet alive) honour his memory, and will at any time be ready to expreſs the grateful ſenſe which they retain of the advantage they received from his prudent Inſtructions, and pious Example.

'Tis true indeed, he had no advancement proportionable to his Merits whilſt he ſtaid among us; But if there were any thing to be blam'd for that, 'twas nothing elſe but his own Self-denyal. For a Chaplains place becoming void, he choſe that before a Fellowſhip, which he knew well enough, in a little time, would of courſe, and by right, have been certainly his. And this choice having been made by him at firſt deliberately, he never after in the leaſt repented, but rather often reflected on it with a great deal of content and comfort. For he had always ſuch an huge affection for Prayer, that he and his Friend could hardly ever walk and diſcourſe together, but before they parted (at his deſire) they muſt alſo go and pray together. And what a pleaſure then may we think it was to him, twice a day to engage a whole Society in ſo dear an Exerciſe, with a *Let us Pray*! Frequently indeed have I heard him ſay, *He prized the Imployment above that*, which generally we reckoned much better Preferment, and look'd upon it as his honour and happineſs.

And 'twas well with us that ſo he did, it being hardly poſſible that the Duty of the place ſhould have been by any diſcharged better than it was by him. We were not uſed to a great deal of Noiſe, vain Tautologies, crude Effuſions, unintelligible Senſe, or myſterious Non-ſenſe, inſtead of Prayer. His Spirit was ſerious, his Geſture reverent, his Words few, but premeditated and well weighed, pithy, ſolid, and to the full expreſſive of his as truly humble as earneſt deſire. He loathed the ſawcineſs, which went by the Nam

name of *Holy Boldneſs*, and drew near to God; not as if he had been going to play with his Mate, but as became a Creature overaw'd with the Majeſty of his great Creator. He prayed with the Spirit, and the Underſtanding alſo; confeſſed ſin with real Grief, inward Hatred, and Deteſtation; and beg'd the Mercies he came to beg, like one that felt the want and worth of what he beg'd, with Faith and Fervency, and true Importunity; his Affections working, but working rationally as well as ſtrongly.

And this (as I doubt not it prevailed above) ſo it had on us the more powerful influence, becauſe we found it to be no meer Religious Fit, but exactly agreeable to the habitual frame and diſpoſition of the Man. 'Tis a ſhrewd reflection which *Suidas* makes on the Philoſopher *Saluſt*, (how truly I know not, he is neither civil nor juſt to ſome) Σαλλούστιος ὁ τρόπος παιδικὸς καὶ πᾶσιν ἀνθρώποις ὁ τὰ μὲν φιλοσοφεῖν καὶ τὰ σπουδαιότερα, τὰ δὲ παίζειν καὶ τὰ γελοιότερα. *Saluſt*'s carriage was ſtrange to all men; For though when he read his Philoſophy Lectures, he did it gravely and very ſolemnly, yet at other times he played the Child and that moſt ridiculouſly. And there are too many, both Chaplains and Preachers, who juſtly merit as bad a Cenſure: whilſt praying and preaching, they appear demure, and mighty devout; yet take them out of their Desks, and pulpits, and they are as light, as vain, and frothy; yea, extremely diſſolute as any others. But it was not ſo with this Perſon: For he was alwayes compoſed and ſerious, grave and reverend, above his Age. He ſet God alwayes before him, and where-ever he was, laboured to live as in his preſence. It was his ſolemn buſineſs to be Religious, his great endeavour to walk by Rule; his main deſign in all his ways, to approve himſelf unto his Father, which ſaw in ſecret, and his daily exerciſe to keep a Conſcience void of offence, both towards God and towards Men.

As for the pleaſures and Delights of Sin, he highly nauſeated and abhorred them; was ſo above them, that he could not indure them: *Quam ſuave iſtis ſuavitatibus carere!* How ſweet was it to him (as ſaid once St. *Auſtine*) to want thoſe ſweets! And as for lawful delights and pleaſures, although he did divert unto, and now and then ſolace a while, and

entertain himself with them, yet how little was his heart unto them, or was he (generally) taken with them! He was as formal in using them, as some Christians are in God's Service; as they sometimes do pray, as if indeed they prayed not; and hear, as if they heard not; So he rejoyced in such things as these as if indeed he rejoyced not. He looked upon them, compared with others, as upon his Righteousnes, compared with Christ's, as very vanity, yea, dross and dung. His conversation being in Heaven, his sweetest Comforts, and most prised refreshments were Divine and Heavenly. His Soul took often a delightful prospect of Eternity; viewing the Regions of Bliss and Glory, looking wishly at (her Fathers Seat) the Mount of Joy, aspiring after a nobler Mansion, and hugging her self in a comfortable perswasion, that it would not be long ere she should be it. And hereupon as he little minded any Earthly Glory, so he little minded or cared for the poor and empty delights of Sense.

However, He was not morosely pious, nor did his Affections to God and Goodness, and the things Above, make him either a *Timon* or a *Cynic*; (It had not then been so true and genuine, and of so right a kind as it was) *Homolitical* Virtue he as much excelled in as any other, and the decried *Morality* found ever with him very great respect, being recogniz'd as an integral part of his Religion.

He was of as sweet a Disposition, and of as highly civil Conversation, as a man (subject to the common frailties of humane nature) almost could be. He had scarce a Gesture which did not seem to speak, and by a powerful and charming *Rhetorick*, affect all whom he conversed with. Were it not for so many other moral Perfections and Excellencies besides that, it might as truly be said of him, as, by the Historian, was of the Emperour, in respect of his clemency, That he was *Totus ex comitate*, made up as it were of nothing else but Courtesie and Affability.

For a Friend, I think I may safely say, He was one of the truest that ever Person had interest in; and withal, as pleasant as a serious Christian could well wish. He loved not rashly, but where he loved he loved intirely; and who ever came to be entertained in his Affections, were sure to find a warm Lodging: There was no more but only one thing which

which he thought too much for any, for whom he thought not his Love too good. He could not ſin (knowingly and willingly) for any Friend he had on Earth. When *Lelius* in the preſence of the *Roman* Conſuls, (who after the condemnation of *Tiberius Gracchus*, purſued all that had been formerly intimate with him) came to enquire of *Caius Bloſius*, his chiefeſt Friend, what he was willing to have done for *Gracchus*: He anſwered, *All things*: What all things, replied *Lelius*? Suppoſe he had willed you to burn our Temples, would you have done it at his requeſt? I know ſaid *Bloſius*, he could never command it; But if he had, I had obeyed him. I confeſs this Friend did never dare to be ſuch a Friend or any thing like him: But *uſque ad Aras*, ſo far as lawfully and conſcientiouſly he might do any thing, he ſtuck at nothing wherein he might ſerve, pleaſure, or gratifie them he lov'd.

And yet his Love was not ingroſſed by his Friends onely; for whilſt to them he ſhewed himſelf friendly, good nature as well as Chriſtianity obliged him to be kind to all, and (according to his ability) to the Poor bountiful. He was too frugal to throw away his Charity, yet not ſo covetous as to with hold it when he met with objects to whom 'twas due. He did not think the little he had ſo much his own, as that his neceſſitous Brethren might not claim a part in it; and therefore gave them as if he had been paying Debts, and not beſtowing Alms. But of all moſt admirable was his Affection to the Souls of others, and his deſire to do good to them. This indeed was moſt conſpicuous, and ſeemed to ſhew,

Velut inter Ignes
Luna minores.

Much like the Moon appearing bigger, and ſhining brighter than the other Stars. The Sage *Pythagoras*, I remember, gave this very myſtical, but wiſe Advice unto his Scholars, (Ἐγκέφαλον μὴ ἐσθίειν) *By no means to eat their own Brains*; intending by it, (as 'tis conceived) that they ſhould not keep their Reaſon (of which the Brain is an immediate Inſtrument) unto themſelves, but ſtill employ it for the

advantage of others. And sure this person did forbear to eat, but by his abstinence, fed many others with his Brains, *i. e.* his inlightned improved Reason. Some there are, to my knowledge, who at this day do verily think, they should never have found the way to live, to live for ever, if he had liv'd unto himself. Eminent was his Charity to the poor Prisoners in *Oxford* Gaol; among whom first (as the Reverend Mr. *Perkins* did at *Cambridge*) of his own accord he began to preach, and held on constantly (whilst he remained in Town) once a fortnight, for a Year and upwards, encouraging them to give attendance on his Ministry, by a considerable Allowance of Bread (that Week he Preached) at his proper Cost and Charges. Frequent Visits also was he us'd to make at other times, to other persons in the world that were but mean and low; his main design (together with the relieving of their Temporal Wants) being to assist their Souls and help them forward in their way to Heaven. And indeed, in all his Converses, where-ever he was, he was like Fire, (as *Salust* was used to say of *Athenodorus*) ἐξάπτων πάντα τὰ παρακείμενα; Warming, Refreshing, Quickning all that were about him, and kindling in them the like Zeal for God and Goodness which he had in himself. Whoever they were that came to visit, or be acquainted with him, it was their own fault if they got not by him so much good, as to be for ever the better for him. It was hardly possible to be in his company, and not to hear such things from him, as if well weighed, might have been enough to make one out of conceit with Sin, and in love with Vertue, as long as one lived. Though he did not say (as *Titus* once) yet by his actions, we may judge he thought, that he had even quite lost a day, when none had gained somewhat by him. He lived as if he had been quickned with that saying, (which I have somewhere met with in *Tertullian*) *Quid prodest esse, quod esse non prodest?* To what purpose is it to live, and not to live to some good purpose?

But this was that (this ardent Love to the Souls of men) that quickly depriv'd us of his company, it carried him down into the Countrey, where, how he demeaned and carried himself, let others speak.

CHAR

CHAP. III.

A brief Character of him by that Reverend Person Mr. R. A. who was nearly related to him, shewing how eminently he was qualified for the Ministerial Service and Warfare, unto which he was called.

OF his Extract, I shall say little; He was the Son of a godly Father, Mr. *Tobie Allein*, sometime of the *Devizes*, an understanding, affectionate, prudent, and signally humble, and experienced Christian; who died suddenly, but sweetly; his Son surviving him not above a year or two. He having been languishing for some time, at length he seemed to be upon recovery, and went about his House; on the morning before he died, he arose about Four; about 10 or 11 he came down out of his Closet, and called for something to eat, which being prepared, he gave Thanks, but could not eat any thing; His Wife perceiving a sudden change in him, perswaded him to go to Bed; he answered, No, but I will die in my Chair, and I am not afraid to die; He sat down and only said, My life is hid with Christ in God, and then he closed his Eyes with his own hands, and died immediately. No more of the Father: Concerning his Son I shall speak,

What he was, and what his temper and behaviour was

As a Man.
As a Christian.
As a Minister.

1. *As a Man.* He was, 1. Of quick natural parts, and great acquired Abilities, concerning which I shall need say no more, there being a fuller Account given by another Hand.

2. Of a composed, grave, and serious temper and beha
viour, not at all morose, but full of candour, free, affable, cheer
ful, and courteous.

2. *As a Christian.* He was for exemplary Holiness and
Heavenliness of mind and life, much elevated above the ordi
nary Rank. He lived much in delightful Communion with
God, his Soul was greatly exercised in Divine Contemplation
and he would sometimes speak (to provoke others, whom h
wished the same delights, to the same exercise) what ineffabl
pleasure, sweetness, and satisfaction his Soul had found in hi
stated Meditations on the Divine Attributes, distinctly one b
one. In his Discourses he would speak much and passionate
to the commending and exalting of the Divine Goodness, an
of the inexpressible dearness and tenderness of the Divin
Love. In Prayer he was not ordinarily so much in confessio
or complaining of Corruption and Infirmities, (though h
expressed a due sense of these) as in the admiring and praisin
of God in his Infinite glorious Perfections, in the mentionin
his wonderful Works, particularly of those Wonders of hi
Love revealed in Jesus Christ. In some of his Letters to me
when he had been speaking of the Grace and Goodness of Go
to him, (of the sense whereof he would seem to be even quit
swallowed up) he would break off with some such Expression
as these, *I am full of the Mercies of the Lord; O love the Lord fo
me; O praise the Lord for my sake; O help me, help me to praise th
Lord.*

His whole Life was adorned and beautified with the admi
rable lustre of his particular personal Graces.

1. *He was a Man of Love.* His sweet, amicable and
courteous converse, was such as made him the *Delicie* of hi
Acquaintance, and made way for the entertainment both o
his serious Counsels and severer Reproofs: He grew dear us
to the Saints that knew him, because they saw in his very fac
and all his Carriages, how very dear they were to him. Hi
compassion to those in distress, his bounty to those in want
(wherein he abounded beyond his ability) his forbearance i
ease of Offences, his affectionate Language and Carriage, hi
readiness to all obliging Offices of Love to his Relations, n
his Friends, to Strangers, to Enemies, did evidently declar
how he loved them. Especially his Love was set forth i
fuller

fuller ſtreams upon the Congregation where he exerciſed his Miniſtry. The People of his Care, were the People of his Delight. His ardent longing for their Souls, his rejoycing in their ſouls —— proſperity, his bleedings and breakings of Soul under any of their Falls or Infirmities, his unceſſant labours among them, both publickly, and from Houſe to Houſe, his frequent and affectionate Letters to them when he was abſent; his earneſt deſire to live and die, and be buried amongſt them, (declaring to them, *That if he died within fifty miles* of Taunton, *his Will was, to be brought and buried there, that his Bones might be laid with their Bones, his Duſt mingled with their Duſt*) theſe all declare how greatly they were in his Heart.

2. *He was a Man of Courage.* 1. He feared no Dangers in the way of his Duty, knowing that *He that walks uprightly, walks ſurely.* In caſes leſs clear, he was very inquiſitive to underſtand his way, and then he fixed without fear.

2. He feared not the faces of Men, but where occaſion was, he was bold in admoniſhing, and faithful in reproving; which ungrateful Duty he yet managed with ſuch Prudence, and ſuch expreſſions of Love, and compaſſion to Souls as made his way into hearts more eaſie, and his work more ſucceſsful.

3. *He was a Son of Peace*; Both a zealous Peace-maker among differing Brethren, in caſe of perſonal Quarrels and Contentions; and he was alſo of ſober and peaceful Principles, and an healing Spirit, as to Parties or Factions upon the account of Religion. He had an awful and reverend regard to Magiſtrates, abhorring all provoking and inſolent expreſſions, or mutinous and tumultuous Actions againſt them.

4. *He was a Man of Truth and Righteouſneſs*; Both as to his own perſonal practice, and alſo was much in preſſing it upon others, eſpecially upon Profeſſors of Religion, to be exemplary, juſt in their dealings, true in their words; to be wary in promiſing, and punctual in performing. O how often and paſſionately have I heard him bewailing the Sins of Promiſe-breaking and deceitful dealing, whereof ſuch as he hath known to be guilty, have underſtood both by Word and Writing how much his Soul was grieved at them, for the Wrong they did hereby to their own Souls eſpecially, and the reproach

proach they brought upon the Gospel of our LORD.

5. *He was of great Patience.* To say nothing of his behavio under sufferings of other kinds; his great weakness and lo languishing for some years together, and his constant sereni calms and quietness of Spirit in all that time, so far from t least touch of murmuring, that he was still blessing the Lo for his tender dealings with him, have given the World a f proof that he was of a patient Spirit.

5. *He was Eminent in Liberality*; He not only did, b *devised liberal things, and by liberal things did he stan* He studied and considered how he might both give hi self, and procure from others, Relief for those in Wan He gave much Alms daily, both in the place where l lived, and where-ever he came. When there were Collec ons at any time for pious and charitable uses, he stirred u others to bountiful giving, both by Word, and also by his E ample. In the Collection for the Fire in *London*, He ga publickly such a liberal proportion as he thought meet to l an example to others; and (as I came occasionally to unde stand) lest it should be misjudged, had he been known to gi more, he gave more than as much again secretly. He distr buted much amongst his Relations. His aged Father, a divers of his Brethren, with their large Families, being fall into decay, he took great care for them all, and gave educa ons to some, Pensions to others, Portions to others of then and notwithstanding all this, he had but a very small matt of Stock to begin upon, and never above 80 pounds *per An* that I know of, and near the one half of his time, not abo half so much; only by the industry of his Wife, who for d vers years kept a Boarding-School, his Income was for th time considerably enlarged. He took great pains in journe ings abroad to many Gentlemen, and other rich Men in t Country, to procure a standing supply for such *Non-conformi Ministers* as were in want.

7. *He was of An Active Spirit.* He went about doi good. As he was abundant and unceasing in his Labours the Congregation where he lived; So where-ever he came, would be scattering some good Seed, not only among the dult, but he would be dealing much with the Children those Families into which he came, asking them Question

givi

ving them Counſel, and ſometimes leaving them his Coun-
l in Writing. In his own family (which was great whilſt
s wife kept Boarders) He was exceedingly induſtrious;
e Gravity of his Carriage, contempered with much ſweet-
ſs and affability towards thoſe young ones, begat in many
them, the Awe and Love, as of Children to their Father,
d made way for the ſucceſs of his Indeavours with them,
hich was conſiderable upon divers of them. At *Bath*, while
e lay ſick there, he ſent for many of the Poor, both Old and
Children, and gave them Catechiſms, engaging them to learn
them, and give him an account; who came chearfully and
frequently to him, being encouraged hereto by his Familiar
and Winning Carriage; he giving them Money, his Feeding
and Feaſting them. He would ſometimes ſay, *It's pity that Counſel of our Lord* (Luk. 14. 13.) *of Feaſting the poor was* no *more practiſed amongſt Chriſtians.*

8. *He was of an humble Spirit.* Though God had ſo exceedingly lifted him up in the Hearts of others, yet he was not puffed up in his own: He was low in his own eyes, and deſpiſed the praiſe of men. His whole carriage was without the leaſt oſtentation, and he was of great condeſcenſion to the weakeſt or meaneſt. Once or twice he was complaining to me of the pride of his Heart; I (judging it to proceed rather from an holy jealouſie of himſelf, and a tenderneſs of the leaſt ſpark of that evil, than from any power it had upon him) replyed to him (as I remember) to this purpoſe: If he had a proud Heart, he had it to himſelf, for none elſe could perceive it. But he anſwered, *Some men that are proud enough, have more wit than to let every one know it.* Another time making the ſame complaint in a Letter to me, he added this: *But my naughty Heart, whilſt I am writing this, is in hope you will not believe me.* So watchful was he, as to eſpie and check the leaſt motions of that Luſt, which he ſo much abhorred.

3. *As a Miniſter.* He was ſetled in *Taunton Magdalen*, as an Aſſiſtant to the Reverend Paſtour there; with whom, as a Son with the Father, he ſerved in the Goſpel. I ſhall ſay nothing here, there being a large Account given under the Hand of that worthy Perſon.

But beſides his Labours in that great Cougregation, in which

which alone he was fixed, the care for many other Congre- tions was daily upon him. He went forth frequently into veral places about the Countrey, amongst the poor ignor people that lived in dark Corners, and had none to take c of them, and both Preached to them himself, and stirred many of his Brethren: whose forward minds readily joy with him, to set up standing Lectures amongst them. had an Eye to poor *Wales*, and had an influence upon sending over some Ministers to them: He resolved also have gone and spent some time amongst them himself, and all the dissuasions of his Friends, from his great Weakn and Unfitness for Travail, he was hardly with-held from purpose.

CHAP. IV.

An Account of his Godly Life and Practice, and the Course of his Ministry in Taunton; *given Mr.* George Newton, *the Reverend Pastor then whose Assistant he was.*

MR. *Joseph Allein* came to my Assistance, in the Ye 1655. being then in the One and Twentieth year his Age; and we continued together with much mutual S tisfaction.

I soon observed him to be a Young Man of Singular A complishments, Natural and Acquired. His Intellectu solid, his Memory strong, his Affections lively, his Learni much beyond the ordinary Size: And above all, his Holin eminent, his Conversation exemplary; In brief, he had good Head, and a better Heart.

He spent a considerable part of his time in private co verses with God, and his own Soul; he delighted very muc so perform his secret Devotion in the view of Heaven, a

e open Air, when he could find advantages fit for his pur-
se. He used to keep many dayes alone, and then a private
om would not content him, but (if he could) he would
thdraw himself to a solitary House, that had no Inhabitant
it: And herein he was gratified often by some private
iends of his, to whom he did not impart his design. Per-
ps it was, that he might freely use his Voice as his Affecti-
s led him, without such prudential considerations and re-
straints as would have been necessary in another place; and
that he might converse with God without any avocation or
traction.

His Conversation with others, was alwayes mingled with Heavenly and Holy Discourses; he was ready to Instruct, and to Exhort, and to Reprove, which he never failed to do (when he thought it necessary) whatever the event might be: But he performed it usually with such respect, humility, tenderness, self-condemnation, and compassion, that a reproof from him did seldom, if at all miscarry.

In the Houses where he Sojourned, their Hands fed one but his Lips fed many; God freely poured Grace into his Lips, and he freely poured it out. None could live quietly in any visible and open sin, under his inspection: When he came to any House to take up his abode there, he brought Salvation with him; when he departed, he left salvation behind him. His manner was when he was ready to depart, and to transplant himself into some other Family, (as that the exigence of his condition and the time, did more than once constrain him to) to call the people one by one into his Chamber; from whence it was observed, that scarce any one returned with dry eyes.

In matters of Religion, and the First Table, his strictness was so exemplary, (which was near to rigour) that I have scarce known any of his years keep pace with him. Surely he did more than others; His Righteousness exceeded not the *Publicans* only, but the *Pharisees* too. He was much taken with Monsieur *de Renty*, (whose Life he read often) and imitated some of his Severities upon better grounds: How often have I heard him to admire (among many other things) especially his Self-annihilation, striving continually to be Nothing, that God might be All.

But

But here he ſtayeth not, he was a Second-Table-man, a man of Morals; I never knew him ſpotted in the leaſt degree with any unjuſt or uncharitable Act. And I am ſure, the many failings of Profeſſors in this kind, touched him to the very quick, and brought him low; drew Prayers, Tears, Complaints, and Lamentations, both by Word and Letter from him, though yet the Lord would not permit him to behold and reap the Fruit before he died.

He had an eminently free, and bountiful Heart to his Power; and I may truly ſay, beyond his Power; yea much beyond it, he was willing of himſelf. It is but ſeldom that the beſt do need reſtraint in theſe Matters; and yet we read of ſome who brought more than enough, yea, much more than enough, *Exod.* 36. 5. So that there was a Proclamation iſſued out to put a ſtop upon their Bounty, and it is added preſently, ſo the People were reſtrained. Men univerſally almoſt do need a Spur, but he did rather need a Bridle. When other men gave little out of much, he gave much out of little; and while they heapt and gathered up, he diſperſed and ſcattered abroad. He did not hide himſelf from his own Fleſh, but was helpful to Relations, as ſome of them have great reaſon to acknowledge. His charity began at home, but it did not end there; for *he did good to all* (according to his opportunities) though *eſpecially to the Houſhold of Faith.* He conſidered the Poor, he ſtudied their condition; he deviſed liberal things; he was full of holy Projects, for the advancement of the good of others, both Spiritual and Temporal: which he purſued with ſuch irreſiſtible vigor, Zeal and activity, that they ſeldom proved abortive.

He was a man of extraordinary condeſcenſion to the infirmities of weaker Brethren, as they that are moſt holy, and beſt acquainted with themſelves, are wont to be: *Inſtructing thoſe that were contrary minded to meekneſs; If God peradventure would give them repentance to the acknowledging of the Truth: Reſtoring thoſe who were overtaken with a fault, with the Spirit of Meekneſs.* So dealing with them in ſuch a loving, ſweet, and humble way, as conſidering himſelf, leſt he alſo might be Tempted. In their confeſſed failings, he was no way ſupercilious, captious, and cenſorious; he would maintain a good opinon of another, upon a narrower foot-

footing than many others who (to say no more) were nothing stricter, holier, humbler, than himself would be. His Charity *Believed all things* that were to be believed, and *Hoped all things* that were to be hoped. And when he deeply condemned the Action, he would not judge of the Estate: Indeed he had more Charity for others than himself; and though he were sufficiently mild in his judgment of others he was severe enough in his judgment of himself.

He was not Peremptory in matters that belong to doubtful Disputations; He laid no more weight and stress on Notions, and Opinions in Religion, that wholly depend upon *Topical* Arguments, than belongs to them. He was not like many who are so over-confident in their determinations, that they will hardly hold communion; nay, scarce so much as a pleasing conversation with any man (how gracious soever) who cannot think, and say, and act in every thing as they do. He would allow his Fellow-Members the Latitude that the Apostle doth; and so would freely and familiarly converse with those who are sound in the Faith, (as to the fundaments of Religion) and who were strict and holy in their Lives, of all Perswasions.

His Ministerial Studies were more than usually easie to him, being of a quick Conceit, a ready, strong, and faithful Memory, a free Expression (which was rather nervous and substantial, than soft and delicate) and which was best of all, a holy Heart that boiled and bubled up with good matter. This furnished him on all occasions, not with warm Affections only, but with holy Notions too. For his heart was an Epistle, written not with Ink, but with the Spirit of the Living God: And out of this Epistle he drew many excellent things. In the course of his Ministry, he was a good Man, and in his heart a good Treasure; whence he was wont continually to bring forth good things, both in publick and private.

He was apt to Preach and Pray, most ready on all occasions to lay out himself in such Work, yea, spending himself in such Work: When my sudden Distemper seised upon me, put him at any time (as many times they did) upon very short and suddain Preparations, he never refused; no, not so much as fluctuated in the undertaking: But being

called,

called, he confidently cast himself upon the LORD, and trusted perfectly to his Assistance, who had never failed him; and so he readily and freely went about his Work without distraction.

He began upon a very considerable stock of Learning, and Gifts Ministerial and Personal, much beyond the proportion of his Years; and grew exceedingly in his Abilities and Graces, in a little time; So that his profiting appeared to all Men. He waxed very rich in Heavenly Treasure, by the Blessing of God on a diligent hand, so that he was behind in no good Gift. He found that precious Promise sensibly made good, *To him that hath* (for use and good employment) *shall be given, and he shall have abundance.* He had no Talent for the Napkin, but all for Traffique, which he laid out so freely for his Masters use, that in a little time they multiplyed so fast, that the Napkin could not hold them. I heard a worthy Minister say of him once, (not without much admiration) *whence hath this man these things?* He understood whence he had them well enough, and so did I, even from Above, whence every good and perfect Gift proceedeth: God blessed him in all Spiritual Blessings in Heavenly Things, and he returned all to Heaven again: he served God with all his might, and all his strength; He was abundant in the Work of the Lord; He did not go, but run the ways of his Commandments: He made haste and lingred not; *He did run, and was not weary; he did walk, and was not faint.* He pressed hard towards the Mark, till he attained it: his Race was short and swift, and his End glorious.

He was infinitely and insatiably greedy of the Conversion of Souls, wherein he had no small success in the time of his Ministry: And to this end, he poured out his very Heart in Prayer and in Preaching; *He imparted not the Gospel only, but his own Soul.* His Supplications, and his Exhortations, many times were so affectionate, so full of holy Zeal, Life, and Vigor, that they quite overcame his Hearers: He melted over them, so that he thawed and mollified, and sometimes dissolved the hardest Hearts. But while he melted thus, he wasted, and at last consumed himself.

He was not satisfied to spend himself in Publique, but used constantly to go from House to House, and there to deal particularly

ticularly (where he had a free Reception) both with the Governours, and with the Children, and with the Servants of the Houſhold, inſtructing them eſpecially in the great Fundamental neceſſary Truths of the Law; and of the Goſpel, where he obſerved them to be ignorant: Gently reproving them, where he found any thing amiſs among them. Exhorting them to diligence, both in their general and particular Callings: Entreating them who were defective, by any means to ſet up the Worſhip of God in their Houſes, and to make them little Churches, by conſtant reading of the Scripture, that ſo the Word of Chriſt might deeply dwell among; and in them richly, by careful Catechiſing of the Children, and the Servants, if the Governours were able; by frequent Meditations, Conferences, Repetitions of that which they had heard in Publique, eſpecially by daily Prayer, Morning and Evening, that ſo they might avoid that dreadful indignation which hangs over, and is ready to be poured out upon the Families that call not upon God. He made the beſt inſpection that he could, into the ſtate of every particular Perſon, and ſo accordingly applyed himſelf to check, to comfort, to encourage, as he found occaſion. All which he did with ſo much tenderneſs, humility, & ſelf-denial, that they gained very much on the affections, and reſpects of all that received him, and wrought them at leaſt to outward conformity; ſo that they who were not viſited in the beginning, at length came forth and called upon him to come to their Families and help them.

Thus did he wear himſelf away, and gave Light and Heat to others: He uſually allowed himſelf too little Sleep to recruit and to repair the Spirits which he waſted with waking. His manner was to riſe at four a Clock at the utmoſt, many times before, and that in the cold winter Mornings, that he might be with God betime, and ſo get room for other ſtudies and imployments. His extraordinary watchings, conſtant care, exceſſive labours in the work of his Miniſtry, publique and private, were generally apprehended to be the cauſe of thoſe Diſtempers and Decays, and at laſt of that ill Habit of Body, whereof in the end he died.

He was the Graveſt, Strickeſt, moſt Serious, and compoſed Young Man that I had ever yet the happineſs to be ac-

quainted with. And yet he was not rigid in his Principles, his Moderation was known to all men that knew him.

CHAP. V.

A further Account of his Catechizing, both in Publick and Private, by Mr. G.

WHen he did Catechize the greater Sort in Publick, before he was Silenced, his manner was to begin with Prayer for a Bleſſing upon that Exerciſe: And having propoſed ſome Queſtions out of the *Aſſemblies Catechiſm* to them, he was careful, not only to make them perfect in rehearſing the Anſwers there ſet down, but alſo to bring them to a clear underſtanding of the ſence and meaning of the ſaid Anſwers, and of all the Terms and Phraſes in which they are expreſſed; And to draw ſome practical, uſeful Inferences from thoſe Heads of Divinity contained in them. Moreover, when any diſtinction was neceſſary for the clearing up of the matter in hand; he would be alſo inſtructing his *Catechumens* therein; Now this he would do, by propoſing ſeveral other Collateral Queſtions, beſides thoſe in the *Catechiſm*; which Queſtions, together with the Anſwers to them, himſelf had before drawn up, and ſent to them in Writing.

In the Even of the Lord's Day, his courſe was to repeat his Sermon again, in the publick Place of Worſhip, where abundance of People conſtantly reſorted to hear him; which when he had done, ſeveral Youths were called forth, which did give him an Account of the Heads of all his Sermon by Memory.

As for his Method in going from Houſe to Houſe, for the inſtructing of Private Families, it was this; He would give them notice of his coming the day before,

Deſiring that he might have admittance to their Houſes, to converſe with them about their Soul-Concerns, and that they would have their whole Family together againſt he came.

When

When he came, and the Family were called together, he would be instructing the younger sort in the principles of Religion, by asking several Questions in the *Catechism*; the Answers to which he would be opening and explaining to them. Also he would be enquiring of them about their Spiritual Estate and Condition, labouring to make them sensible of the evil and danger of Sin, the corruption and wickedness of our Natures, the misery of an unconverted state; stirring them up to look after the true Remedy proposed in the Gospel, to turn from all their sins unto GOD, to close with Christ upon his own Terms; to follow after Holiness, to watch over their Hearts and Lives, to mortifie their Lusts, to redeem their Time, to prepare for Eternity. These things as he would be explaining to their understandings, that they might have clear apprehensions about them; so he would be pressing the practice of them upon their Consciences with the most Cogent Arguments and Considerations, minding them of the great Priviledges they did enjoy, the many Gospel Sermons that they did or might hear, the many Talents they were intrusted withal, and the great account that they had to give to the GOD of Heaven. Telling them how sad it would be with them another day, if after all this they should come short of Salvation. Besides, he would leave with them several Counsels and Directions to be carefully remembred and practised for the good of their Souls. Those that were serious and religious, he would labour to help forward in Holiness, by answering their Doubts, resolving their Cases, incouraging them under their difficulties. And before he did go from any Family, he would deal with the Heads of that Family, and such others as were grown to years of discretion, singly and apart: That so he might (as much as possibly he could) come to know the condition of each particular person in his Flock, and address himself in his Discourse as might be suitable to every of them. If he did perceive that they did live in the neglect of Family Duties: He would exhort and press them to set up the Worship of GOD in their Families, as Reading, Prayer, and directing them how to set about it, and to take time for secret Duties too. Such as were Masters of Families, he would earnestly perswade, and desire, as they did tender the Honour of Christ, and the welfare of their

Children, and Servants Souls to let them have some time every day for such private Duties, and to encourage them in the performance of them; neither would he leave them before he had a promise of them so to do. Sometimes also he would himself go to Prayer before his departure. This was his Method in the general; although with such necessary variation in his particular Visits, as the various State and Condition of the several Families did require. If the Family where he came were ignorant, he would insist the longer in Instructing and Catechizing: If loose, in reproving and convincing: If Godly, in incouraging and directing.

He did use to spend five afternoons every Week in such exercise from one or two of the Clock, until seven in the evening: In which space of time, he would visit sometimes three or four Families in an afternoon, and sometimes more, according as they were greater or less. This course he would take throughout the Town; and when he had gone through, he would presently begin again, that he might visit every Family as often as he could. He often did bless GOD for the great success that he had in these Exercises, saying that GOD had made him as instrumental of good to Souls this way, as by his publick preaching, if not more. When the Ministers of this County of *Somerset*, at one of their Associations which heretofore they held were debating whether, and how far it were incumbent upon them to set up private Family instruction in their particular charges; Mr. *Allein* was the Man that they pitched upon for to draw up his Reasons for that practice together with a Method for the more profitable management of it.

An Abridgement of what he drew up here followeth.

IT being the unquestionable Duty of all the Ministers of the Church of Christ, *To take heed to all the Flock over whom the Holiest hath made them Overseers*; and to Teach, and Preach, not only publickly, but from House to House; not only taking a general care of the whole, or calling out the chiefest of the Sheep, for our particular Care and Inspection, as the manner of some is, and leaving the rest to sink or swim:

But

But as good Shepherds inquiring into their Estates, observing the particular Marks, Diseases, Strayings of our Sheep, and applying our selves suitably to their Cases; In a word, warning every man, that we may present every man perfect in Christ Jesus; Therefore it behoveth us to study to do this great Duty in such a manner, as may be acceptable to God, and profitable to our Flocks. The directions for performing this Duty, are either more general, or more special; for the more general Directions, they are either such as concern the entrance on this Duty, or the performance of it. For those that concern the Entrance:

1. It will be necessary, that we convince the People of the necessity of this Duty.

2. That we study to manage this great Work to our Peoples best advantage.

3. That we set apart such set-times for this great Work, as upon consideration we shall find most convenient for them and us, resolving to be constant in observing them.

4. That we pray for wisdom from Above what and how to speak.

5. That we send word to the people, when we intend to visit them, that they dispose of their business to receive us.

For those that concern us, in the managing of the Duty.

1. The Family being called together, we may, if time and conveniency permit, begin with Prayer.

2. The Family, consisting of Superiours and Inferiours; it would not be amiss to begin with the Inferiours; for many can hear their Children, and Servants Examined contentedly, that cannot bear it themselves: For that they will not disdain to give an account of themselves before their Superiours, though their Superiours would disdain to give account before them; and here it will be necessary to enquire into their Knowledge, Practice, States.

1. *Their Knowledge*; Here we may examine what progress they have made in the Principles of the Doctrine of Christ, and try them in the Catechism.

2. What they do gain by the Publick Ministry, what they remember of the Sermon last heard.

2. *In their Practice.*

1. In their Duty towards God; where it may be useful

o inquire, if they make Conscience of secret Prayer; the necessity of it may be expressed, the nature of it opened, and some heads of Prayer explained; and if they be such as need it, it would be useful to commend to them some Forms, for the present help.

2. In the Duties of their Relations towards men; and if they be pressed to Faithfulness, Diligence, and Uprightness, the Duties they owe to those that were over them, it would be very convenient.

3. Into their Estates; and here we may take an account of them what they think of the state of their Souls, shewing the paucity of them that are saved, the desperate deceitfulness of the Heart, the infinite danger of being deceived, the wiles and devices of Satan to beguile them; from whence and such like Arguments, we may press them to be diligent in inquiring, what the case of their Souls is, to be jealous of themselves, where we may take occasion to shew them,

1. That every Man by Nature is in a damnable estate.

2. The absolute necessity of Conversion.

3. By what Signs they may know whether they remain in, or are delivered from, this Estate: which Signs should be few, plain, certain, and infallible, founded upon the clear evidence of the Word; and because the Searching Work is so displeasing to the Flesh, that it might disingage them to come too close at first: It may not be a miss to defer this till we had got some interest in their Hearts, by a loving tender carriage.

3. The Inferiours being thus dealt with, may be dismissed to their several Imployments, and then we may take occasion to discourse with the Heads of the Families, proceeding as prudence shall direct upon some of the fore-mentioned particulars.

1. We may inquire whether they perform this great Duty of Prayer in the Family, offering them helps if they need.

2. We may press them to instruct and Catechise their Families.

3. We may exhort them to the strict Sanctifying the Lord's Day.

4 If they are poor, we may draw forth the Hand of our Bounty towards them.

5. If

5. If we know any evil by them, we may take them aside privately, shewing them the sinfulness of their practice, and ingaging them to promise reformation.

6. We should leave with them some few particulars of greatest weight, often repeating them till they remember them, ingaging them to mind them, till we shall Converse with them again.

7. Our dealing with them, must be in that manner that may most prevail, and win upon their hearts.

1. With Compassion; being kindly affectioned to them, Charging, Exhorting, Comforting every one of them, as a Father his Children.

2. With Prudence; Warning and teaching them in all Wisdom, applying our selves to the several Cases and Capacities.

1. To the Rich in this World, shewing more respect as their places require, charging upon them those Duties that are required of them in special.

2. To the Poor, you may be more plain and free, pressing upon them those Duties that are most proper to their condition.

3. To the Aged, we must be more reverent, labouring to root out of them the love of the World, shewing them the dangerousness of Coveteousness, and the necessity of making speedy preparations for Eternity.

4. The Men are to be exhorted to Temperance and Sobriety; diligence in their Callings, *&c.*

5. Women to Meekness, Humility, Subjection to their Husbands, and constant infusing good Principles into their Children.

3. With Patience, being gentle to all Men; in meekness instructing those that oppose themselves, bearing with their dulness, rudeness, and disrespectfulness, waiting for their Repentance.

4. With all Faithfulness, giving no occasion of offence, that our Ministry be not blamed.

5. With Zeal, as *Apollo*, fervent in Spirit, teaching diligently the things of the Lord, *&c.*

6. With Plainness, not betraying their Souls to Hell, and ours with them, for want of faithfulness, and closeness in

our dealing with them; it being not sufficient in general, that no Drunkard, &c. shall inherit the Kingdom of Heaven; but telling them plainly, and particularly, such is your Looseness, your Ignorance, that I fear you are in an unconverted state.

7. With Authority; dealing with them in the Power and Demonstration of the Spirit.

8. With Humility; *Not lording it over God's Heritage, but condescending to men of low Estate:* Not disdaining to go into the Houses of the meanest.

The sort of Directions are more special, respecting the several sorts of our People, who may be ranked into four Heads; the Ignorant, Prophane, Formal, Godly.

First, For the Ignorant; Our work with them will be,

1. To convince them that are Ignorant, which may be done by shewing their inability to answer some plain familiar Questions.

2. To shew them the dangerous, yea, the damnable nature of Ignorance.

3. To press them with all possible earnestness to labour after Knowledge.

4. To answer the carnal Pleas for their Ignorance, when wilful.

Secondly, For the Prophane; It would be necessary to deal with them convincingly, shewing the certain damnation they are running upon.

Thirdly, For the Formal: with these we must deal searchingly, and shew them,

1. How easily men may mistake the Form of Godliness for the Power.

2. The undoing danger of resting in being almost a Christian.

3. The most distinguishing differences between an Hypocrite and a sincere Christian.

Fourthly, For the Godly: To these we must draw forth the Breasts of the Promises, opening to them the riches and fulness of Christ; inquiring into their growth in Grace; quickening them to labour after Assurance, to be stedfast in the Faith; patient in suffering; diligent in doing the will of Christ; zealous of good work, always abounding more and more.

There

There is one thing more, in which his Self-denyal, and other Graces, were very exemplary: Namely, his faithfulneſs in reproving the miſcarriages of Profeſſors, ſparing none, whether High or Low, whether Miniſters or Privare Chriſtians; yea, although they had been never ſo dear in his affections, and never ſo obliging in their Carriage to him, yet if he found in them any thing that was reproveable, and blameworthy, he would deal with them faithfully and plainly about it, whatſoever the iſſue and event were.

One time when he was going about ſuch a work, he told a Chriſtian Friend, with whom he was very intimate and familiar; *well* (ſays he) *I am going about that which is like to make a very dear and obliging Friend, to become an Enemy, But however, it cannot be omitted, it is better to loſe mans favour than GOD's.* But GOD was pleaſed (then, as well as divers other times beſides, when he went about Buſineſs of this nature) to order things for him better than he could have expected, and ſo diſpoſe of the heart of the Perſon with whom he had to deal, that he was ſo far from becoming his Enemy for his conſcientious Faithfulneſs to him, that he loved him the better ever after as long as he lived.

As to his judgment about the *Arminian* Controverſies, as far as I can perceive, who have diſcourſed with him about them, it was much what the ſame with Doctor *Davenants*, and Mr. *Baxters*.

He was a Man of a very calm and peaceable Spirit, one that loathed all tumultuous carriages and proceedings; he was far from having any other deſign in his Preaching, than the advancement of the Kingdom of the Lord Jeſus, by the converſion and ſalvation of Souls. This was the mark that he had in his eye; this was that for which he labonred, and ventured, and ſuffered, and for which he thought he could never lay out himſelf enough.

Though he was but a young Man, yet in his carriage he was exceeding ſerious and grave, and withal very humble, courteous, and affable, condeſcending to diſcourſe with the pooreſt and meaneſt Perſons, for their ſpiritual good, aſſoon as with the greateſt and richeſt.

And indeed ſo unblameable and convincing was he in the whole of his converſation, that there were very few religious

and

and ſober Perſons that knew him, either in Town or Country, either Miniſters or People, (yea, though ſome of them differing in judgment from him) but did highly approve of him. And for his Brethren in the Miniſtry here in theſe parts, ſuch was his holy and diſcreet Deportment amongſt them; that he had as great an influence upon them, as few others had the like.

He was full of Holy Projects, often bethinking himſelf by what ways and means he might more effectually promote the honour of Chriſt, and the benefit of Souls, and whatſoever he apprehended to be conducing to theſe higheſt ends, he would proſecute with that wiſdom and vigour, that he ſeldom failed of bringing it to a comfortable and ſucceſsful iſſue.

Of which Projects, this is one which I ſhall here inſert. Having conſidered how much the Conſcientious, and frequent performance of the duty of ſelf-Examination, might tend to the bringing down of Sin, and furtherance of Holineſs, both in heart and life; He did earneſtly preſs the ſaid Duty on his Hearers in his Preaching, directing them in the performance; and not only ſo, but dealt with them alſo in private about it, and got a promiſe from the moſt of them, that they would every night, before they did take their Reſt, ſet about this Duty; and ſpend ſome time in ſecret, on purpoſe to call themſelves to an account, how they had carried it that day, by propoſing ſeveral Queſtions to their own hearts, which Queſtions he had referred to ſeveral Heads, and drawn up for them in writing.

And not a few of them have acknowledged, that they have cauſe to bleſs GOD, who ſtirred him up to put them upon this practice, which they have found very helpful to them in their daily Chriſtian Walk.

USEFUL QUESTIONS,

Whereby a Christian may every day examine himself,

Psal. 4. 4. *Commune with your Hearts upon your Beds.*

EVery Evening before you sleep (unless you find some other time in the Day more for your advantage in this Work) sequester your self from the World; and having set your heart in the presence of the Lord, charge it before God to answer to these Interrogatories.

For your Duties.

Q. 1. *Did not God find me on my Bed, when he looked for me on my Knees?* Job 1. 5. Psal. 5. 3.

Q. 2. *Have not I prayed to no purpose, or suffered wandering thoughts to eat out my Duties?* Mat. 18. 8, 9. Jer. 12. 2.

Q. 3. *Have not I neglected, or been very overly in the reading God's Holy Word?* Deut. 17. 19. Josh. 1. 7, 8.

Q. 4. *Have I digested the Sermon I heard last? Have I repeated it over? and prayed it over?* Luke 2. 19, 51. Psal. 1. 2. and 119. 5, 11, 97.

Q. 5. *Was there not more of custom, and fashion in my Family Duties, than of Conscience?* Psal. 101. 2. Jer. 30. 22.

Q. 6. *Wherein have I denyed my self this day for God?* Luke 9. 23.

Q. 7. *Have I redeemed my time from too too long or needless visits, idle imaginations, fruitless discourse, unnecessary sleep, more than needs of the world?* Ephes. 5. 16. Col. 4. 5.

Q. 8. *Have I done any thing more than ordinary for the Church of God, in this time extraordinary?* 2 Cor. 11. 28. Isa. 62. 6.

Q. 9. *Have I took care of my Company?* Prov. 13. 20. Psal. 119. 63.

Q. 10. *Have not I neglected, or done some thing against the Duties*

Duties of my Relations, as a Master, Servant, Husband, Wife, Parent, Child, &c. Ephes. 5. 22. *to* Chap. 6. verse 9. Col. 3. 18. *to* chap. 4. ver. 2.

For your Sins.

Q. 1. *Doth not Sin sit light?* Psal. 38. 4. Rom. 7. 24.

Q. 2. *Am I a Mourner for the sins of the Land?* Ezek. 9. 4. Jer. 9. 1, 2, 3.

Q. 3. *Do I live in nothing that I know or fear to be a Sin?* Psal. 119. 101, 104.

For your Heart.

Q. 1. *Have I been much in Holy Ejaculations?* Neh. 2. 4, 5.

Q. 2. *Hath not God been out of mind? Heaven out of sight?* Psal. 16. 8. Jer. 2. 32. Phil. 3. 23.

Q. 3. *Have I been often looking into mine own Heart, and made Conscience of vain thoughts?* Prov. 3. 23. Psal. 119. 113.

Q. 4. *Have not I given way to the workings of Pride, or Passion?* 2 Chron. 32. 26. Jam. 4. 5, 6, 7.

For my Tongue.

Q. 1. *Have I bridled my Tongue, and forced it in?* James 1. 26. & 3. 2, 3, 4. Psal. 39. 1.

Q. 2. *Have I spoke evil of no Man?* Tit. 3. 2. Jam. 4. 11.

Q. 3. *Hath the Law of the Lord been in my Mouth as I sat in my House, went by the way, was lying down, and rising up?* Deut. 6. 6, 7.

Q. 4. *Have I come into no Company where I have not dropped something of God, and left some good savour behind?* Col. 4. 6. Ephes. 4. 29.

For your Table.

Q. 1. *Did not I sit down with an higher end than a Beast, merely to please my Appetite? Did I eat, drink for the glory of God?* 1 Cor. 10. 31.

Q. 2. *Was not mine Appetite too hard for me?* Jude 12. 2 Pet. 1. 6.

Q. 3. *Did I not arise from the Table without dropping any thing of God there?* Luke 7. 36, *&c.* and 14. 1, *&c.* John 6.

Q. 4. *Did not I mock with God, when I pretended to crave a Blessing, and return Thanks?* Acts 27. 35, 39. Mat. 15. 36. Col. 3. 17, 23.

For

For your Calling.

Q. 1. *Have I been diligent in the Duties of my Calling?* Eccleſ. 9. 1 Cor. 7. 17, 20, 24.

Q. 2. *Have I defrauded no man?* 1 Theſ. 4.6. 1 Cor. 6. 3.

Q. 3. *Have I dropped never a lye in my Shop or Trade?* Prov. 21. 6. Epheſ. 4. 25.

Q. 4. *Did not I raſhly make, nor falſly break ſome promiſe?* Pſal. 106. 33. Joſ. 9. 14, &c. Pſal. 15. 4.

An Addition of ſome brief Directions for the Morning.

Direct. 1. *If through neceſſity or careleſneſs you have omitted the reading and weighing of theſe Queſtions in the evening, be ſure to do it now.*

D. 2. *Ask your ſelf, what ſin have I committed, what duty have I omitted? Againſt which of theſe Rules have I offended, in the day foregoing? And renew your repentance, and double your watch.*

D. 3. *Examine whether God were laſt in your thoughts when you went to ſleep, and firſt when you awake.*

D. 4. *Enquire whether your care of your heart and wayes, doth increaſe upon your conſtant uſing of this courſe for Self-Examination, or whether it doth abate, and you grow more remiſs.*

D. 5. *Impoſe a task of ſome good meditations upon your ſelves while you are making ready, either to go over theſe Rules in your thoughts, or the Heads of ſome Sermon you heard laſt, or the holy Meditations for this purpoſe in the* Practice of Piety, *or* Scuders Daily Walk.

D. 6. *Set your ends right for all that day.*

D. 7. *Set your watch, eſpecially againſt thoſe ſins and temptations that you are like to be moſt incident to that day.*

CHAP.

CHAP. VI.

A full Narrative of his Life, (from his Silencing till his Death) by his Widdow Mrs. Theodosia Allein, *in her own Words; wherein is notably set forth with what patience he ran the Race that was set before him, and fulfilled the Ministry that he had received of the Lord.*

BEfore the *Act for uniformity* came forth, my Husband was *very earnest day and night with God*, that his way might be made plain to him, that he might not desist from such Advantages of saving Souls, with any scruple upon his Spirit: In which, when he saw those *Clauses* of *Assent* and *Consent*, and *Renouncing the Covenant*, he was *fully satisfied*: But he seemed so *moderate before*, that both my self and others *thought* he *would have Conformed*: He often saying, *He would not leave his work for small and dubious Matters*: But seeing his way *so plain* for quitting the publick *Station that he held*, and being thoroughly perswaded of this, that the Ejection of the Ministers out of their places did not disoblige them from preaching the Gospel; he presently took up a firm resolution to go on with his work in *private*, both of *Preaching* and *Visiting* from House to House, till he should be carried to Prison, or Banishment, which he counted upon, the Lord assisting him: And this Resolution, without delay, he prosecuted; for the *Thursday* after he appointed a *Solemn*

Day

Day of Humiliation, when he Preached to as many as would adventure themselves with him at our own House; But it being then a strange thing to the most Professors to suffer, they seemed much affrighted at the threatnings of Adversaries; so that there was not such an appearance at such opportunities as my Husband expected; whereupon he made it his Work to converse much with those he perceived to be most timerous, and to satisfie the Scruples that were on many amongst us; So that the Lord was pleased in a short time to give him such success that his own People waxed bold for the Lord, and his Gospel: and multitudes flocked into the Meetings, at whatsoever season they were, either by day or night; which was a great Encouragement to my Husband, that he went on with much Vigour and Affection in his work, both of Preaching, and Visiting, and Catechizing from House to House.

He went also frequently into the Villages and Places about the Towns where the Ministers were gone, as most of them did flie, or at the least desist for a considerable time after *Bartholomew* day; Where-ever he went, the Lord was pleased to give him great success; many converted, and the generality of those animated to cleave to the Lord and his ways.

But by this the Justices rage was much heightned against him, and he was often threatned and sought for; but by the Power of God, whose Work he was delighted in, was preserved much longer out of their hands than he expected: For he would often say, *If it pleased the Lord to grant him three months liberty before he went to Prison, he should account himself favoured by him, and should with more chearfulness go, when he had done some work.* At which time we sold off all our Goods, preparing for a Goal, or Banishment, where he was desirous I should attend him, as I was willing to do, it always having been more grievous to me to think of being absent from him, than to suffer with him.

He also resolved, when they would suffer him no longer to stay in *England*, he would go to *China*, or some remote Part of the World, and publish the Gospel there.

It pleased the Lord to indulge him, that he went on in his Work from *Bartholomew* day till *May* the 26*th* after; Though often threated, yet he was never interrupted, though the

Peo-

People both of the Town and Countrey were grown so resolute, that they came in great multitudes, at whatever season the *Meeting* was appointed, very seldom missing twice a Sabbath, and often in the week: I know that he hath *Preached* fourteen times in eight days, and ten often, and six or seven ordinarily in these Months, at home and abroad, besides his frequent converse with Souls. He then laying aside all other Studies which he formerly so much delighted in, because he accounted his time would be but short. And the Lord (as he often told me) made his Work in his Ministry far more ease to him, by the supplies of his Spirit both in Gifts and Grace, as did evidently appear, both in his *Doctrine* and *Life*; he appearing to be more Spiritual, and Heavenly, and affectionate than before, to all that heard him, or conversed with him.

He was upon a *Saturday* in the Evening, about six a clock, seized on by an *Officer* of our Town, who had rather have been otherwise employed, as he hath often said, but that he was forced to a speedy execution of the Warrant, by a Justice's Clerk, who was sent on purpose with it to see it Executed, because he feared that none of the Town would have done it.

The Warrant was in the Name of three Justices, to Summon him to appear forthwith at one of their Houses, which was about two Miles from the Town, but he desired liberty to stay and Sup with his Family first, supposing his Entertainment there would be such as would require some refreshment: This would not be granted, till one of the chief of the Town was bound for his speedy appearance; His supper being prepared, he sat down eating very heartily, and was very chearful, but full of Holy and gracious Expressions, suitable to his and our present state. After Supper, having prayed with us, he with the Officer, and two or three Friends accompanying him, repaired to the Justices house, where they lay, to his charge, that he had broken the *Act of uniformity* by his Preaching; which he denyed, saying; *That he had Preached neither in any Church, nor Chapel, nor place of Publick Worship since the 24th of August, and what he did was in his own Family, with those others that came there to hear him.*

Here

Here behold how many Miniſters have theſe eight or nine years been ſilenced in *England*, *Scotland*, and *Ireland*, whoſe Holy Skill and Conſcience, Fidelity and Zeal, is ſuch, as would have juſtly advanced moſt of the Antient Fathers of the Church, to far greater renown, had they been but poſſeſſed with the like: Of whom indeed the World is not worthy. O! how many of them am I conſtrained to remember, with joy for their great worth, and ſorrow for their ſilence! But though Learning, Holineſs, wonderful Miniſterial Skill, and Induſtry, Moderation, Peaceableneſs, true Catholiciſm, abſolute Dedication unto Chriſt, Zeal, Patience and Perſeverance, did not all ſeem ſufficient to procure his *Miniſterial* or *Corporal* Liberty in his latter years; yet they did much more for him than that, in qualifying him for the Crown which he now enjoyeth; and to hear, *well done good and faithful Servant, enter into thy Maſters Joy.*

But, alas, Lord, What is the terrible future evil, from which thou takeſt ſuch men away! And why is this World ſo much forſaken? As if it were not a Prayer of Hope which thou haſt taught us, *Thy will be done on Earth, as it is in Heaven.*

He hath Printed a ſmall Book, called, *A call to Archippus*, to perſwade the ſilent Non-conformiſts, to pity Souls, and to be faithful in the Work to which they are Devoted and Conſecrated, how dear ſoever it may coſt them.

He held that Separation in a Church was neceſſary many times from the known corruptions of it. But allowed not Separation from a Church, where active Compliance with ſome ſinful Evil, was not made the Condition of Communion. And in this way he frequently declared himſelf in Health and Sickneſs, and moſt expreſly in my hearing on his Bed of Languiſhing, when he was drawing near his Long Home.

And that the People were not diſobliged from attending upon their Miniſtry, who were ejected out of their Places, as his Book entituled *A call to Archippus* ſheweth; after that Black and mournful Sabbath, in which he took his farewel with much affection of his Beloved People.

When he was taken up for Priſon, he was not only contented, but joyful to ſuffer for the Name of Jeſus and his Goſpel, which was ſo dear to him; Intimating, that God had given

him much more time than he expected, or askt of him, and that he accounted it cause of rejoycing, and his honour, that he was one of the first called forth to suffer for his name.

Although he was very suddenly surprised, yet none could discern him to be in the least moved.

He pitied the condition of his Enemies, requesting for them, as the Martyr *Stephen* did for those that stoned him, *That God would not lay this sin of theirs to their charge.* The greatest harm that he did wish to any of them, was, *That they might throughly be Converted and Sanctified, and that their Souls might be saved in the day of the Lord Jesus.*

He was very urgent with those that were Unconverted, to look with more care after their Salvation, now they were removed from them that longed for it, and had watched for their Souls; using this as an Argument often, That now they were fallen into the hands of such, many of which, if not most of them, had neither Skill nor Will to save Souls: And setting home upon them with most tender Affections, what miserable Creatures they were while Unregenerate, telling them how his Heart did yearn for them, and his Bowels turned within him for them; how he did pray and weep for them, while they were asleep, and how willingly he had suffered a years Imprisonment: Nay, how readily he could shed his Blood to procure their Salvation. His Counsels and Directions were many, and suited to the several states of those he thus Conversed with, both as to their degree and place, and their sins and wants, and would be too long to recite, though I can remember many of them.

To his fellow Prisoners, he said, *The Eyes of GOD and Angels are upon you, and the eyes of Men are upon you; now you will be critically observed. Every one will be looking that you should be more Holy than others, that are called forth to this his Glorious Dignity, to be the Witnesses of Christ Jesus, with the loss of your Liberties.*

He was eminently free from harsh censuring and judging of others, and was ready to embrace all in Heart, Arms, and Communion, Civil and Religious, any that professed saving Faith in Jesus Christ, and did not overthrow that Profession by some Fundamental Error in Doctrine or Wickedness of life and conversation.

And

And yet they accused him of being at a *Riotous Assembly*, though there were no Threats, nor dangerous Words; no Staves, nor Weapons, no Fear so much as pretended to be struck into any man, nor any other Business met about, than Preaching and Prayer. Here he was much abused, receiving many scorns and scoffs from the Justices, and their Associates, who were met to hear his Examination, also from the Ladies and other Gentlemen, who called him often Rogue, and told him, he deserved to be Hang'd, and if he were not, they would be Hang'd for him: With many such like scurrilous Passages, which my Husband received with much patience; and seeming, as they apprehended by his Countenance, to slight their Threatnings, they were more inraged at him: They urged him much to accuse himself, which they seeing they could not bring him to; and having no evidence, as appeared after, yet did make his Mittimus for to go to the Gaol on Monday Morning, after they had detained him till twelve at Night, abusing him beyond what I do now distinctly remember, or were fit to express.

As soon as he returned, it being so late, about two a Clock, he lay down on the Bed in his Cloaths, where he had not slept above two or three hours at the most, but he was up, spending his time in Converse with God, till about eight a Clock; by which hour, several of his Friends were come to Visit him: But he was so watched, and the Officer had such a charge, that he was not suffered to Preach all that Sabbath, but spent the day in discoursing with the various Companies, that came flocking in from the Town, and Villages, to visit him; Praying often with them, as he could be permitted. He was exceeding chearful in his Spirit, full of admirations of the Mercies of God, and incouraging all that came to be bold, and venture for the Gospel, and their Souls, notwithstanding what was come upon him for their sakes: For, as he told them, he was not at all moved at it, nor did not in the least repent of any thing he had done, but accounted himself happy, and under that Promise Christ makes to his, in the 5th of *Matthew*; That he should be doubly and trebly blessed now he was to suffer for his sake: And was very earnest with his Brethren in the Ministry, that came to see him, That they would not in the least desist when he was gone, that

there might not be one Sermon the less in *Taunton*; and with the People to attend the Ministry with greater Ardency, Diligence, and courage, than before; assuring them how sweet and comfortable it was to him to consider what he had done for God in the months past: And that he was going to Prison full of Joy, being confident that all these things would turn to the furtherance of the Gospel, and the Glory of God.

But he not being satisfied to go away, and not leave some exhortations with his People, appointed them to meet him about one or two a Clock in the Night, to which they shewed their readiness, though at so unseasonable a time: There was of Young and Old, many hundreds: he Preached and Prayed with them about three hours.

And so with many yearnings of his Bowels towards them, and theirs towards him, they took their farewel of each other; a more affectionate Parting could not well be.

About nine a clock, he with two or three Friends that were willing to accompany him, set out for *Ilchester*: The Streets were lined on both sides with People, and many followed him a foot some miles out of the Town, with such lamentations, that (he told me after) did so affect him, that he could scarce bear them; but the Lord so strengthned him, that he passed through them all with great Courage and Joy, labouring both by his chearful Countenance and Expressions, to encourage them.

He carried his Mittimus himself, and had no Officer with him; but when he came there, he found the Gaoler absent, and took that opportunity to Preach before he went into the Prison; which was accounted by his Adversaries, a great addition to his former Crime. As soon as the Gaoler came, he delivered his Mittimus, and was clapped up in the *Bridewel* Chamber, which was over the common Gaol. When he came to the Prison, he found there Mr. *John Norman*, late Minister of *Bridewater*, who for the like cause, was Apprehended and Committed a few days before him, (a Man, who for his singular Abilities in Preaching, his fervent Zeal, and Holy Boldness in the Cause of Christ, his Constancy to his Principles in the most wavering and shaking Times, joyned with an exemplary Cariage and Conversation, was deservedly had

in

in great repute among the People of God in these *western* parts; and indeed there were very few that knew him, either among the sober Gentry, or Commonalty, but for his eminent Parts, and spotless Life, had great respects for him. There were also five more Ministers, with fifty *Quakers*, which had all their Lodgings in the same Room, only parted with a Mat, which they had done for a little more Retirement. It was not long after before Mr. *Coven*, and Mr. *Powel*, with eight more, were brought into the same place, being taken at Meetings; which made their Rooms very strait, and it was so nigh to the uppest part of the Prison, that they could touch the Tiles as they lay in their Beds; which made it very irksom, the Sun lying so hot on it all the day, and there being so many of them, and so much Resort continually of Friends, they had very little Air, till they were forced to take down the Glass, and some of the Tiles, to let in some Refreshment. But here they were confined to Lie, and eat their Meals, and had no place but a small Garden, joyned to the place where all the Common Prisoners were; which was no Retirement for them, they having there, and in their Chamber, the constant noise of those wretches, except when they slept; who lay just under them, their Chains rattling, their Tongues often Blaspheming; or else Roaring and Singing by Night, as well as in the Day: And if they went into the Courts of the Prison, there was the sight of their Cloathes hanging full of Vermin, and themselves in their Rags and Chains: But that which was most grievous to them, they had no place to retire to God in, neither alone, nor together. They were also much molested by the *Quakers*, who would frequently disturb them by their Cavils, in the times of their Preaching, Praying, and Singing, and would come and work in their Callings just by them, while they were in Duties, which was no small disturbance to them: And the want of the Air was more to my Husband, than to most of them, because he always accustomed himself, both in *Oxford*, and after, to spend his most secret Hours abroad in by-places, in the fields or woods.

As soon as he came into the Prison, he Preached and Prayed, that he called the *consecration* of it. After he had spent a day or two in the Prison, being willing to have me either in

to the Town, or there, to attend him, and to keep company with his Friends, who came frequently to visit him, he then began to fit up his Lodging; having prevailed with the Keeper for one Corner, which was more private than the rest, to set his Bed in, about which he made a little Partition by some Curtains, that so he might have some conveniency for Retirement. This was much comfort to him, and after a few weeks, he got leave of the Keeper to go out a Mornings and Evenings a mile or more, which he did constantly, unless the weather, or his Keepers fury did hinder him.

Their Diet was very good and sufficient, and sometimes abundant, by their Friends kindness. Here they preacht once a day constantly, sometimes twice, and many came daily to hear them, eight or ten miles round about the Countrey; and Multitudes came to visit them, it being a strange sight to see Ministers laid in such a place. Their Friends were exceeding kind to them, endeavouring by their frequent visits, and provisions for Diet, and supplies of Money, to make their Prison sweet to them.

But my Husbands Labours were much increased by this, spending all the day in converse, he was forced to take much of the Night for his Studies, and secret Converse with God.

Thus he with my Brother *Norman*, and his Company, with their fellow Prisoners, continued in that place for four Months, being tossed from Sessions to Assizes. On the 14*th* of *July* following, he was brought to the Sessions held at *Taunton*, and was there Indicted for Preaching on *May* the 17*th*, but the Evidence against him was so slender, that the *Grand Jury* could not find the Bill, so that he was not brought to his Answer there at all: And his Friends hoped he should have been dismissed, it being the constant practice of the Court, that if a Prisoner be Indicted, and no Bill found, he is freed by Proclamation. But however, my Husband was sent to Prison again until the Assizes; and to his Friends that earnestly expected his Inlargement, he said, *Let us bless God that his Will is done, and not the will of such worms as we.*

August the 24*th*, He was again Indicted at the Assizes, and though the Evidence was the very same, that at the Sessions was by the *Grand Jury* judged insufficient, yet now at the Assizes, the Bill was by them found against him. So was he

had

had to the Bar, and his Indictment read, which was to this purpose: *That he upon the 17th day of* May, 1663. *with twenty others, to the Jurors unknown, did Riotously, Routously, and Seditiously, Assemble themselves together, contrary to the Peace of our Soveraign Lord the King, and to the great Terrour of his Subjects, and to the evil example of others.* Unto which, his Answer was, *That as to Preaching, and Praying, which was the truth of the Case, of these things he was guilty, and did own them as his Duty; but as for Riotous, Routous, and Seditious Assemblies, he did abhor them with his Heart, and of those he was not guilty.* At last he was found guilty by the *Petty Jury*, and was Sentenced by the Judge to pay an Hundred Marks, and to lie in Prison till payment should be made. Sentence being pronounced against him, he only made this brief Reply: *That he was glad that it had appeared before his Country, That whatsoever he was charged with, he was guilty of nothing but doing his Duty, and that all that did appear by the Evidence, was only that he had Sung a Psalm, and Instructed his Family, others being there, and both in his own House: And that if nothing that had been urged would satisfie, he should with all chearfulness and thankfulness, accept whatsoever Sentence his Lordship should pronounce upon him, for so Good and Righteous a Cause.* Thus from the Assizes he was sent to Prison again, where he continued a whole Year, wanting but three days.

But the Winter coming on, they were willing to try if they could have the favour to be removed to the *ward*, this place being like to be as cold in the Winter, as it had been hot in the Summer, (there being no Chimney in the whole Chamber) which with some difficulty they obtained; and then had more comfortable Accommodations in all respects.

Here they had very great Meetings, Week-days, and Sabbath-days, and many days of Humiliation, and Thanksgiving. The Lords days many Hundreds came. And though my Husband, and Brother *Norman*, had many Threats from the Justices and Judges, That they should be sent beyond Sea, or carried to some Island, where they should be kept close Prisoners; yet the Lord preserved them by his Power, and thus ordered it, that their Imprisonment was a great furtherance to the Gospel, and brought much Glory to him, both

by their Preaching and Converſing with Souls: In which they had great Succeſs through his Bleſſing on their Labours. My Husband having here more freedom, made a little Book, Entituled *A Call to Archippus*, to ſtir up his Non-conforming Brethren, to be diligent at their work, whatſoever Dangers and Sufferings they might meet withal; And becauſe he could not go to his Flock, he had prepared for them, *The Synopſis of the Covenant*, which was after placed into one of my Fathers Books.

And for the help of the Governours of Families, in their weekly Catechizing thoſe under their charge, he *explained all the Aſſemblies ſhorter Catechiſm*, to which he annexed an affectionate Letter, with Rules for their daily Examination; which were Printed and Diſperſed into all their Houſes by his Order, while he was a Priſoner. He alſo writ many Holy, and Gracious, and affectionate Letters to all his Relations, and many other Friends, to many Churches of Chriſt in other parts and places, both far and near.

His Sufferings that he underwent for the ſake of the Goſpel, could neither remit his Zeal, nor abate his Activity for God, but he would gladly imbrace all Opportunities of doing him Service. The Miniſter who was appointed to Preach at certain times to the Felons in the Priſon, being by ſickneſs diſabled for that work, he freely performed that Office among them, as long as he was permitted; earneſtly exhorting them by Repentance towards God, and Faith toward our Lord Jeſus Chriſt, to ſecure the eternal welfare of their Souls; freely beſtowing upon them, according to his Ability, for their Relief; that by doing good to their Bodies, he might win upon them to receive good for their Souls. He was very forward to promote the Education of Youth, in the Town of *Ilcheſter*, and Country adjacent, freely beſtowing Catechiſms on thoſe that were of poor Families, to inſtruct them in the Principles of Religion; ſtirring up the Elder to Teach, and incouraging the Younger to Learn. He was a ſerious and faithful Monitor to his fellow Sufferers, if he eſpyed any thing in any of them, that did not become the Goſpel, for which they ſuffered.

Here,

Here, as elſe-where, he was a careful redeemer of his time; his conſtant practice was, early to begin the day with God, riſing about four of the Clock, and ſpending a conſiderable part of the Morning in Meditation and Prayer, and then falling cloſe to his ſtudy, in ſome corner or other of the priſon, where he could be private. At times, he would ſpend near the whole Night in theſe Exerciſes, not putting off his Clothes at all, only taking the repoſe of an hour or two in his Night-Gown upon the Bed, and ſo up again. When any came to viſit him he did not entertain them with needleſs impertinent Diſcourſe, but that which was ſerious, profitable, and edifying; in which he was careful to apply himſelf to them, according to their ſeveral capacities, whether Elder or Younger, exhorting them to thoſe gracious Practices, which by reaſon of their Age, or Temper, Calling, or Condition, he apprehended they might be moſt defective in, and dehorting them from thoſe Evils they might be moſt prone and lyable unto. He rejoyced that he was accounted worthy to ſuffer for the works of Chriſt; and he would labour to encourage the timorous and faint-hearted, by his own and others experience, of the Mercy and goodneſs of God in Priſon, which was far beyond what they could have thought or expected. He was a careful obſerver of that Rule of the Lord Jeſus, *Mat.* 5. 44. *Love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them that deſpitefully uſe you, and perſecute you.* It was none of his practice to exclaim againſt thoſe that were the greateſt Inſtruments of his ſufferings.

In all his Impriſonment, at preſent, I could not diſcern his Health to be the leaſt impaired, notwithſtanding his abundant Labours; but cannot but ſuſpect, as the Phyſicions judged, that he had laid the foundation for that Weakneſs, which ſuddenly after ſurpriſed him, and was his death.

At his return from the priſon, he was far more *earneſt in his work than before*; yet willing to preſerve his liberty among his people who had no Miniſter that had the overſight of them, though ſome came and preached while he was abſent. And the people flocked ſo greatly after him, that he judged it beſt to divide the Company in to four, and reſolved to Preach four times each Sabbath to them: But finding ſenſibly

thy that would be too hard for him, his ſtrength much decaying, he did forbear that courſe, and preached only twice a Sabbath as formerly, and often on Week-dayes at Home and in the Country; and ſpent what time he had elſe from his ſtudying, in private converſe with God, as formerly he had done, preſſing all that feared the Lord, eſpecially thoſe that were of a more weak and timerous Spirit, to a life of Courage and Activity for God, and to be much in helping one another, by their Converſes, now Miniſters were withdrawn, and to be much in the Work of Praiſes and Thankſgiving to God, rejoycing and delighting themſelves in him; and with chearfulneſs and readineſs, denying themſelves for him: and reſigning themſelves, and all they did enjoy, to him: Letting the World know, they could live comfortably on God alone, on his Attributes and Promiſes, though they ſhould have nothing elſe left.

But it pleaſed the All-wiſe God to take him off from the eager purſuit of his Work, and deſigns for him, by viſiting him in the later end of *Auguſt*, with much weakneſs, ſo that he had not above three months time after he came out of priſon: for he going about ſixteen miles, at the requeſt of a Society, whoſe Paſtor was not able to come among, there to Preach, and to Adminiſter a more ſolemn Ordinance; he was ſo diſabled, that he was not able to perform the great and chief work, though he did adventure to preach but with much injury to himſelf, becauſe he would not wholly diſappoint the People who came ſo far, as many of them did: with much difficulty, after three or four dayes, I made way to get him home to *Taunton*, where we then ſojourned, and preſently had the beſt Advice the moſt able Phyſicions, both in and round the Town, could give; who adviſed together, and all judged it to be from his abundant Labours, and the preaching too ſoon after his Meals; as he did when he Preached ſometimes a Sabbath, whereby he had ſo abated the natural heat of his Stomach, that no Food would digeſt, nor oftentimes keep within him: He would aſſure us, he was in no pain but a conſtant diſcompoſure in his Stomach, and a failing of his Appetite, that he could not for many Weeks bear the ſcent of any Fleſh-meat, nor retain any Liquors or Broths, ſo that he conſumed ſo faſt, that his Life ſeemed to draw a-

an end: But the Lord did ſo bleſs the means, that he recovered out of this Diſtemper, after two Months time, but ſo loſt the uſe of his Armes from *October* till *April*, that he could not put off nor on his Cloathes, nor often write either his Notes, or any Letters, but as I wrote for him, as he dictated to me: He was by all Phyſicions, and by my earneſt beſeechings often diſſwaded from preaching, but would not be prevailed with, but did go on once, and ſometimes twice a Sabbath, and in his private Viſiting all that Winter; in the Spring, the uſe of his Armes returned, for which he was exceeding thankful to the Lord; and we had great hopes of his Recovering; and making uſe of further Remedies, he was able to go on with more freedom in his Work: And the Summer following, by the uſe of Mineral-Waters in *Wiltſhire*, near the *Deviſes*, where he was born, his ſtrength was much increaſed, he finding great and ſenſible good by them.

But he venturing too much on what he had obtained, his weakneſs returned frequently upon him the next Winter, and more in the Spring following, being ſeiſed as he was at the firſt: But it continued not long at a time, ſo that he did preach often to his utmoſt ſtrength (nay, I may ſay, much beyond the ſtrength he had) both at Home and Abroad; going into ſome remote parts of the Country, where had been no Meetings kept all that time the Miniſters had been out which was two Years: And there he ingaged ſeveral of his Brethren to go and take their turns, which they did with great ſucceſs.

He had alſo agreed with two of his Brethren to go into *Wales* with them, to ſpread the Goſpel there; but was prevented in that, by his weakneſs increaſing upon him: It was much that he did, but much more that he deſired to do.

He was in this time much Threatned, and Warrants often out for him; and he was ſo far from being diſturbed at it, that he rejoyced; that when he could do but little for God, becauſe of his Diſtempers, God would ſo far honour him, that he ſhould go and ſuffer for him in a priſon. He would often with chearfulneſs ſay, *They could not do him a greater kindneſs.* But the Lord was yet pleaſed to preſerve him from their rage, ſeeing him not then fit for the inconveniences of a priſon.

The five Mile Act coming in force, he removed to a place called

called *Willington*, which is reckoned five miles from *Taunton*, to a Dyers House, in a very obscure place, where he preached on the Lord's-Dayes, as he was able: But the vigilant Eyes of his old adversaries were so watchful over him, that they soon found him out, and resolved to take him thence, and had put a Warrant into the Constables hand to apprehend him, and sent for our Friend, and threatened to send him to Gaol for entertaining such persons in his House: So my Husband returned to the House of Mr. *John Mallack*, a Merchant, who lived about a mile from *Taunton*, who had long sollicited him to take his House for his Home: We being in such an unsetled state, my Husband thought it best to accept of his courteous offer. But many of his Friends were willing to enjoy him in the Town, and so earnest, that he did, to satisfie them, go from one to another, staying a fortnight, or three weeks, or a month at each House; but still took Mr. *Mallack*'s for his Home: This motion of his Friends he told me, (though it was troublesome for us to be so unsetled) he was willing to embrace, because he knew not how soon he might be carried again from them to prison, and he should have opportunity to be more intimately acquainted with them, and the state of their Souls; and of their Children and Servants, and how they performed their Duties each to other in their Families.

He went from no House without serious Counsels, Comforts, or Reproofs, as their conditions called for, dealing with all that were capable, both Governors and others particularly, acquainting them faithfully and most affectionately, what he had seen amiss in any of them.

He went from no House that was willing to part with him, nor had he opportunity to answer the requests of half that invited us to their Houses: So that he would often bless God, and say with holy Mr. *Dod*, *That he had an hundred houses for one that he had parted with*; and though he had no Goods, he wanted nothing, his Father cared for him in every thing, that he lived a far more pleasant life than his Enemies, who had turned him out of all: He was exceedingly taken with God's Mercy to him, in Mr. *Mallacks* entertaining him and me so bountifully, the House and Gardens, and Walks being a very great delight to him, being so Pleasant and Curious, and all Accommodations within suitable, so that he would

would often say, That he did as *Divis*, fare deliciously every day: But he hoped he should improve it better than he did, and that God had inclined him to take care for many Poor, and for several of his Brethren in the Ministry; and now God did reward him by not suffering him to be at the least expence for himself or me.

He was a very strict observer of all Providences of every day, and did usually reckon them up to me before we went to sleep, each night after he came into his Chamber and Bed, to raise his own Heart and Mind, to praise the Lord, and to trust him, whom we had such experience of from time to time.

The time of the Year being come for his going to the Waters, he was desirous to set one day apart for Thanksgiving to God, for all his Mercies to him and them, and so to take his leave of them.

Accordingly, on the 10th of *July*, 1665. divers of his Brethren in the Ministry, and many of his Friends of *Taunton*, met together to take their leaves of him before his departure at the House of Mr. *Mallack*, then living about a mile out of the Town. Where after they had been a while together, came two Justices, and several other persons attending them, brake open the Doors by force, (though they might have unlatched them if they had pleased) and with Swords came in among them. After much deriding and menacing Language, which I shall not here relate, having taken their Names, committed them to the custody of some Constables, whom they Charged to bring them forth the next day at the *Castle* Tavern in *Taunton*, before the Justices of the Peace there. The next day the Prisoners appeared, and answered to their Names; and after two dayes tedious attendance, were all Convicted of a Conventicle, and Sentenced to pay three Pounds apiece, or to be committed to Prison threescore dayes. Of the persons thus Convicted, but few either paid their Fines, or suffered their Friends to do it for them. My Husband, with seven Ministers more, and forty private Persons were committed to the Prison of *Ilchester*: when he, together with the rest of his Brethren and Christian Friends, came to the Prison, his Carriage and Conversation there was every way as Exemplary, as in his former Confinement.

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Notwithstanding his weakness of Body, yet he would constantly take his turn with the rest of the Ministers, in preaching the Gospel in the prison; which turns came about the oftener though there were eight of them together, because they had Preaching and praying twice a day, almost every day they were in prison; besides other Exercises of Religion, in which he would take his part.

And although he had many of his Flock confined to the prison with him, by which means he had the fairer opportunity of Instructing and Watching over them, for their Spiritual good; yet he was not forgetful of the rest that were left behind, but would frequently visit them also by his Letters full of serious profitable Matter, from which they might reap no small benefit, while they were debarred of his bodily presence. And how greatly sollicitous he was for those that were with him, (that they might be the better for their Bonds, walking worthy of the many and great Mercies they had enjoyed during their Imprisonment; that when they came home to their Houses they might speak forth, and live forth the praises of GOD, cartying themselves in every respect as becomes the Gospel, for which they had been Sufferers) you may clearly see by these parting Counsels that he gave them that Morning that they were delivered, which I shall recite in his own Words, as they were taken from his Mouth in Short-hand, by an intimate Friend, and fellow-Prisoner, which you may take as followeth, &c.

Mr. Joseph Allein *his Exhortation to his Fellow-Sufferers, when they were to be Discharged from their Imprisonment.*

DEarly Beloved Brethren, my Time is little, and my Strength but small, yet I could not consent that you should pass without receiving some parting Counsel, and what I have to say at parting, shall be chiefly to you that are Prisoners, and partly also to you our Friends, that are here

met together. To you that are Prisoners, I shall speak something by way of Exhortation, and something by way of Dehortation.

By way of Exhortation.

First, Rejoyce with trembling in your Prison-Comforts, and see that you keep them in a Thankful-Remembrance. Who can tell the Mercies that you have received here? My time nor strength, will not suffice me to recapitulate them. See that you rejoyce in GOD, but rejoyce with trembling. Do not think the account will be little for Mercies, so many and so great. Receive these Choice Mercies with a trembling hand, for fear lest you should be found guilty of misimproving such precious benefits, and so wrath should be upon you from the Lord. Remember *Hezekiah*'s case, great Mercies did he receive, some praises did he return, but not according to the benefits done unto him; therefore was wrath upon him from the Lord, and upon all *Judah* for his sake, 2 *Chron.* 32. 25. Therefore go away with a holy Fear upon your hearts, lest you should forget the loving kindness of the Lord, and should not render to him according to what you have received.

Oh my Brethren, stir up your selves to render praises to the Lord: You are the people that GOD hath formed for his praise, and sent hither for his praise; and you should now go Home as so many Trumpets to sound forth the praise of GOD, when you come among your Friends. There is an Expression, *Psal.* 68. 11. *The Lord gave the word, great was the company of them that published it.* So let it be said of the praises of God now, Great was the company of them that published them. GOD hath sent a whole Troop of you here together, let all these go home and sound the praises of GOD where-ever you come; and this is the way to make his praise glorious indeed. Shall I tell you a Story that I have read: There was a certain King that had a pleasant Grove, and that he might make it every way delightful to him, he caused some Birds to be caught, and to be kept up in Cages, till they had learned sundry sweet and artificial Tunes; and when they were perfect in their Lessons, he let them Abroad out of their Cages into his Grove, that while he was walking

ſing in this Grove, he might hear them ſinging thoſe pleaſant Tunes, and teaching them to other Birds that were of a wilder Note. Brethren, this King is GOD, this Grove is his Church, theſe Birds are your ſelves, this Cage is the Priſon; GOD hath ſent you hither, that you ſhould learn the ſweet and pleaſant Notes of his praiſe, And I truſt that you have learned ſomething all this while, GOD forbid elſe. Now GOD opens the Cage, and lets you forth into the Grove of his Church, that you may ſing forth his praiſes, and that others may learn of you too. Forget not therefore the Songs of the Houſe of your pilgrimage, do not return to your wild Notes again; keep the Merries of God for ever in a thankful Remembrance, and make mention of them humbly as long as you live; then ſhall you anſwer the end for which he ſent you hither: I truſt you will not forget this place. When Queen *Mary* died, She ſaid, *That if they did rip her up, they ſhould find* Callis *on her Heart.* I hope that men ſhall find by you hereafter, that the Priſon is upon your heart, *Uchoſter* is upon your heart.

Secondly, Feed and feaſt your Faith upon priſon-Experience. Do not think that GOD hath done this only for your preſent ſupply. Brethren, GOD hath provided for you, not only for your preſent ſupply in Priſon, but to lay up for all your Lives, that experience that your Faith muſt live upon, till Faith be turned into Viſion. Learn dependance upon GOD, and confidence in GOD, by all the Experiences that you have had here. *Becauſe thou haſt been my help* (ſaith the Pſalmiſt) *therefore under the ſhadow of thy wing will I rejoice.* Are you at a loſs at any time, then remember your Bonds. We read in Scripture of a time, when there was no *Smith* in all *Iſrael*, and the *Iſraelites* were fain to carry their Goads and other Inſtruments, to be ſharpened, down to the *Philiſtims*: So when your Spirits are low, and when your Faith is dull, carry them to the priſon to be ſharpened and quickned. Oh how hath the Lord confuted all our fears! Cared for all our neceſſities! The Faith of ſome of you was ſorely put to in for Corporal Neceſſities: You came hither, not having any thing conſiderable to pay for your Charges here, but God took care for that: And you left poor miſerable families at home, and no doubt but many troubleſome thoughts were

were in your minds, what your Families should do for Bread, but GOD hath provided for them.

We that are Ministers, left poor starveling Flocks, and we thought that the Countrey had been now stript, and yet GOD hath provided for them. Thus hath the Lord been pleased to furnish us with Arguments for our Faith, against we come to the next distress: Though you should be called forth to leave your Flocks destitute, you that are my Brethren in the Ministry, and others their Families destitute, yet doubt not but GOD will provide. Remember your Bonds upon all occasions. Whensoever you are in distress, remember your old Friend, remember your tryed Friend.

Thirdly, Let Divine Mercy be as Oyl to the flame of your Love: *O love the Lord all ye his Saints.* Brethren, this is the Language of all GOD's dealings with you, they all call upon you to love the Lord your God with all your hearts, with all your Souls, with all your strength. What hath GOD been doing ever since you came to this Prison? All that he hath been doing since you came hither, hath been to pour Oyl into the flames of your Love, thereby to encrease and heighten them. GOD hath lost all these Mercies upon you, if you do not love him better than you did before. You have had supplies; to what purpose is it, unless you love GOD the more? If they that be in want, love him better than you, it were better you had been in their case. You have had health here, but if they that be in sickness love GOD better than you, it were better you had been in sickness too: See that you love your Father, that hath been so tender of you. What hath GOD been doing, but pouring out his Love upon you? How were we mistaken? For my part, I thought that GOD took us upon his Knee to whip us, but he took us upon his Knee to Dandle us. We thought to have felt the strokes of his Anger, but he hath stroked us as a Father his Children, with most dear affection. Who can utter his loving Kindness! What (my Brethren) shall we be worse than *Publicans*? the *Publicans* will love those that love them. Will not you return Love for so much Love? Far be this from you, Brethren, you must not only exceed the *Publicans*, but the *Heathens* too; therefore, surely you must love him that loveth you. This is my Business now to bespeak your love to God:

to unite your hearts to him; Blessed be God for this Occasion, for my part I am unworthy of it. Now if I can get your hearts nearer to GOD than they were, then happy am I, and blessed are you: Fain I would, that all these Experiences should knit our Hearts to GOD more, and endear us for ever to him. What? So much bounty and kindness, and no returns of Love? At least no further returns? I may plead in the behalf of the Lord with you, as they did for the Centurion: *He loveth our Nation* (say they) *and hath built us a Synagogue.* So I may say here, He hath loved you, and poured out his Bounty upon you. How many friendly Visits from those that you could expect but little of? Whence do you think this came? It is GOD that hath they Key of all these Hearts. He secretly turned the Cock, and caused them to pour forth kindness upon you: There is not a motion of love in the Heart of a Friend towards you, but it was GOD that put it in.

Fourthly, Keep your Manna in a Golden Pot, and forget not him that hath said so often, *Remember me.* You have had Manna rained plentifully about you, be sure that something of it be kept. Do not forget all the Sermons that you have heard here: O that you would labour to repeat them over, to live them over! You have had such a Stock that you may live upon, and your Friends too (if you be communicative) a great while together; If any thing have been wanting, time for the Digesting hath been wanting. See that you well chew the Cud, and see that you especially remember *the Feasts of Love.* But that you know who hath said to you so often, *Remember me?* How often have you heard that sweet Word since you came hither? What? Do you think it is enough to remember him for an hour? No, but let it be a living and lasting remembrance. Do not you write that Name of his in the Dust, that hath written your Names upon his Heart. Your High Priest hath your Names upon his Heart, and therewith is entered into the Holy Place, and keeps them there for a Memorial before the Lord continually. O that his Remembrance might be ever written upon your Hearts, written as with a Pen of a Diamond, upon Tables of Marble, that might never be worn out! That as *Aristotle* saith of the curious fabrick of *Minerva*, that he had so ordered the Fabrick,

brick, that his Name was written in the midst, that if any went to take that out, the whole Fabrick was dissolved. So the Name of *Jesus* should be written upon the substance of your Souls, that they should pull all asunder before they should be able to pull it out.

Fifthly, Let the Bonds of your Affliction strengthen the Bonds of your Affection. Brethren, GOD hath sent us hither to teach us among other things, the better to Love one another. Love is lovely, both in the sight of GOD and Men: and if by your Imprisonment you have profited in Love, then you have made an acceptable proficiency. O Brethren, look within; Are you not more indeared one to another? I bless the Lord for that Union and Peace that hath been ever among you; But you must be sensible that we come very far short of that Love that we owe one to another; we have not that love, that indearedness, and tenderness, and complacency, that compassion towards each other, that we ought to have. Ministers should be more indeared one to another, and Christians should be more dear to each other, than they were before. We have eaten and drunk together; and lived on our Fathers Love in one Family together; we have been joyned together in one common Cause, and all put into one Bottom: O let the Remembrance of a Prison, and of what hath passed here, especially those blasting Feasts, ingage you to love one another.

Sixthly, Let present indulgence fit you for future hardships, and do not look that your Father should be always dandling you on his Knee. Beloved, GOD hath used you like Fondlings now, rather than like Sufferers: What shall I say? I am at a loss, when I think of the tender indulgence and the yearnings of the Bowels of our Heavenly Father upon us. But (my Brethren,) do not look for such Prisons again.

Affliction doth but now Play and Sport with you, rather than bite you; but do you look that Affliction should here after fasten its Teeth on you to purpose; And do you look that the Hand that hath now gently stroked you, may possibly buffet you, and put your Faith hard to it, when you come to the next Tryal. This fondness of your Heavenly Father is to be expected only while you are young and tender, but

afterward you must look to follow your Business, and to keep your distance, and to have rebukes and frowns too when you need them. Bless GOD for what you have found here, but prepare you, this is but the beginning, (shall I say the beginning of Sorrow, I cannot say so; for the Lord hath made it a place of Rejoycing) this is but the entrance of our Affliction, but you must look, that when you are trained up to a better perfection, GOD will put your Faith to harder exercise.

Seventhly, Call up your accounts at your Return, and see whether you have gone as much forward in your Souls, as you have gone backward in your Estates. I cannot be insensible, but some of you are here to very great disadvantage, as to your Affairs in the World, having left your business so rawly at home in your Shops, Trades, and Callings, that it is like to be no little detriment to you, upon this Account: But happy are ye, if you find at your return, that as much as your Affairs are gone backward, and behind hand, so much your Souls have gone forward. If your Souls go forward in Grace by your Sufferings, blessed be GOD that hath brought you to such a place as a Prison is.

Eighthly, Let the Snuffers of this Prison make your Light burn the brighter, and see that your Course and Discourse be the more savoury, serious, and spiritual for this present Tryal. O Brethren! Now the Voice of the Lord is to you, as it is in the prophet *Isaiah* 60. 1. *Arise, and shine, now let your Light shine before men, that others may see your good works, and glorifie your Father which is in Heaven.* It is said of those Preachers beyond Sea, that have been sent into *England*, and here reaped the benefit of our *English* practical Divinity; At their Return, they have Preached so much better than they had wont to do, that it hath been said of them: *Apparuit Banc fuisse in Anglia.* So do you my Brethren, live so much better than you had wont, that when men shall see the change in your Lives, they may say of you, *Apparuit hanc fuisse in Carcere.* See that your whole Course and Discourse be more Spiritual and Heavenly than ever; See that you shine in your Families when you come Home; be you better Husbands, better Masters, better Fathers, study to do more than you have done this way, and to approve your selves better in your Family-relations than you did before, that the savour

of a Prison may be upon you in all Companies, then will you praise and please the Lord.

Ninthly, And lastly, See that you walk *Accurately*, as those that have the Eyes of G O D, Angels, and Men upon you: (my Brethren) you will be looked upon now with very curious Eyes, GOD doth expect more of you than ever; for he hath done more for you, and he looketh what fruit there will be of all this. Oh! may there be a sensible change upon your Souls, by the showrs that have fallen in Prison, as there is in the greenness of the Earth by the showrs that have fallen lately abroad.

By way of Dehortation also, I have these few things to leave with you.

First, Revile not your Persecutors, but bless them, and pray for them, as the Instruments of conveying great Mercies to you. Do not you so far forget the Rule of Christ, as when you come home, to be setting your Mouths to talk against those that have injured you. Remember the Command of your Lord, *Bless them that curse you, prayfor them that despitefully use you, and persecute you.* Whatsoever they intended, yet they have been Instruments of a great deal of Mercy to us; and so we should pray for them, and bless GOD for the good we have received by them.

Secondly, Let not the humble acknowledgement of GOD's Mercy degenerate into Proud, Vain-glorious Boasting, or Carnal-triumph. I beseech you, see that you go home with a great deal of fear upon your Spirits in this respect, lest Pride should get advantage of you, lest instead of humble acknowledging GOD's Mercy, there should be carnal boasting. Beware of this, I earnestly beg of you, for this will very much spoil your Sufferings, and be very displeasing in the sight of GOD. But let your acknowledging of his Mercy, be even with humble Self-abasing Thankfulness, and be careful that you do not make his Mercies to be the Fuel of your Pride, which were to lose all at once.

Thirdly, Be not Prodigal of your Liberty upon a conceit that the Prisons will be calm, nor fearful of adventuring your selves in the way of your Duty. Alas, I am afraid of such

these extreams; On the one hand, lest some among us, having found a great deal of Mercy here, will now think there is no need of any Christian prudence, which is always necessary, and is a great duty. It is not cowardise to make use of the best means to preserve our Liberty, not declining our Duty. On the other side, there is fear lest some may be fearful, and ready to decline their Duty; because they have newly tasted of a Prison for it. Far be it from you to distrust GOD, of whom you have had so great experience, but be sure you hold on in your duty, whatsoever it cost you.

Fourthly, Do not load others with censures, whose Judgment, or Practice, differs from yours, but humbly bless GOD that hath so happily directed you. You know all are not of the same mind as to the Circumstances of Suffering, and all have not gone the same way. Far be it from any of you (my Brethren) that you should so far forget your selves, as to be unmerciful to your Brethren, but bless GOD that hath directed you into a better way. Your charity must grow higher than ever; GOD forbid that you should increase in Censures, instead of increasing in Charity.

Having spoken to my Fellow-Prisoners, I have two Words to speak to you our Friends and Brethren with us.

First, Let our experience be your incouragement. O love the Lord, ye our Friends, love the Lord, fear him for ever, believe in him, trust in him for ever, for our sakes; we have tasted of the kindness of GOD.

You know how good GOD hath been to us in Spirituals & in Temporals. Encourage your hearts in the Lord your God, serve him the more freely and gladly for our sakes. You see we have tryed, we have tasted how good the Lord is: Do you trust him the more, because we haved tryed him so much, and found him a Friend so Faithful, so Gracious, that we are utterly unable to speak his Praise. Go on and fear not in the way of your Duty: *Verily there is a reward for the Righteous.* GOD hath given us a great reward already, but this is but the least, we look for a Kingdom.

Secondly, and lastly, My desire is to our Friends, that they will all help us in our Praises. Our Tongues are too little to speak forth the Goodness and the Grace of GOD, do you help us in our Praises. Love the Lord the better, Praise him the more,

more, and what is wanting in us, let it be made good by you. O that the Praises of GOD may sound abroad in the Country by your means, and for our sakes.

HE was prevented of going to the Waters, by his last Imprisonment; for want of which, his Distempers increased much upon him all the Winter after, and the next Spring more; yet not so as to take him fully off from his Work, but he Preached, and kept many Days, and Administred the Sacrament among them frequently.

But going up to the Waters in *July* 1667, they had a contrary effect upon him, from what they had at first: For after three days taking them, he fell into a Feaver, which seised on his Spirits, and decayed his strength exceedingly, so that he seemed very near Death: But the Lord then again revoked the Sentence passed upon him, and enabled him in six Weeks to return again to his People, where he much desired to be: But finding, at his return, great decay of his strength, and a weakness in all his Limbs, he was willing to go to *Dorchester*, to advise further with Doctor *Last*, a very Worthy and Reverend Physitian, from whom he had received many Medicines, but never conversed with him, nor had seen him, which he conceived might conduce more to his full Cure.

The Doctor soon perceiving my husband's weakness, perswaded him to continue for a fortnight or three weeks there, that he might the better advise him, and alter his Remedies, as he should see occasion; which motion was readily yielded unto by us.

But we had not been there above five days, before the use of all his Limbs was taken away on a sudden; one day his Arms wholly failing, the next his Legs; so that he could not go, nor stand, nor move a Finger, nor turn in his Bed, but as my self and another did turn him night and day in a Sheet: All means failing, he was given over by Physicians and Friends, that saw him lie some weeks in cold Sweats night and day, and many times for some hours together, half his body cold, in our apprehensions, dying; receiving nothing but the best Cordials that Art could invent, and Almond Milk, or a little thin Broth once in three or four days. Thus he lay from *September* 28, to *November* 16. before he began

began to Revive, or it could be discerned that Remedies did at all prevail against his Diseases: In all this time he was still chearful, and when he did speak, it was not at all complaining, but always praising and admiring God for his Mercies; but his Spirits were so low, that he spake seldom, and very softly. He still told us that he had no pain at all, and when his Friends admired his Patience, he would say, God had not yet tryed him in any thing, but laying him aside out of his Work, and keeping him out of Heaven: but through Grace he could submit to his pleasure, waiting for him: It was Pain he ever feared, and that he had not yet felt; so tender was his Father of him; and he wanted strength (as he often told us) to speak more of his Love, and to speak for God, who had been, and still was so gracious to him. Being often asked by my self and others, how it was with his Spirit in all this weakness? He would answer, He had not those *ravishing joys* that he expected, and that some Believers did partake of; but he had a sweet serenity of Heart, and confidence in God, grounded on the Promises of the Gospel, and did believe it would be well with him to all eternity.

In all this time, I never heard one impatient word from him, nor could upon my strictest observation, discern the least discontent with this state; though he was a pitiful Object to all others that beheld him, being so consumed, besides the loss of the use of his Limbs: Yet the Lord did support and quiet his Spirit, that he lay as if he had *endured* nothing; breaking out often most affectionately in commending the kindness of the Lord to him, saying, Goodness and Mercy had followed him all his days.

And indeed the loving kindness and care of God was singular to us in that place, which I cannot but mention to his praise.

We came Strangers thither, and being in our Inn, we found it very uncomfortable; yet were fearful to impose our selves on any private House: But necessity enforcing, we did enquire for a Chamber, but could not procure one; the Small Pox being very hot in most Families, and those that had them not, daily expecting them, and so could not spare Rooms as else they might. But the Lord who saw our affliction, inclined the heart of a very good Woman, (a Minister's

sters Widdow) one Mrs *Bartlet*, to come and invite us to a Lodging in her House; which we readily and thankfully accepted of; where we were so accommodated, as we could not have been any where else in the Town, especially in regard of the assistance I had from four young Women who lived under the same roof, and so were ready, night and day, to help me, (I having no Servant nor Friend near me) we being so unsetled, I kept none, but had alwayes tended him my self to that time: And the Ministers and Christians of that place were very compassionate towards us, visiting and praying with and for us often: And Dr. *Lost* visited him twice a Day for twelve or fourteen Weeks, except when he was called out of Town, refusing any Fees tendered to him: The Gentry, in and about the Town, and others sending to us what-ever they imagined might be pleasing to him; furnishing him with all delicates that might be grateful to one so weak; So that he wanted neither Food nor Physick; having not only for necessity, but for delight; and he did much delight himself in the consideration of the Lord's kindness to him in the Love he received, and would often say, *I was a stranger and Mercy took me in; in Prison, and it came to me; sick and weak, and it visited me.* There were also ten young Women, besides the four in the House, that took their turns to watch with him constantly; for twelve weeks space I never wanted one to help me: And the Lord was pleased to shew his power so in strengthening me, that I was every night (all these weeks in the depth of winter) one that helped to turn him, never lying out of the Bed one night from him, but every time he called or wanted any thing, was waking to assist her in the Chamber, though as some of them have said, they did tell that we did turn him more than 40. times a Night, he seldom sleeping at all in the Night, in all those Weeks: Though his tender affections were such, as to have had me sometimes lain in another Room, yet mine were such to him, that I could not bear it, the thoughts of it being worse to me than the trouble or disturbance he accounted I had with him, for I feared none would do any thing about him with such ease; neither would he suffer any one all the day to touch him but me, or to give him any thing that he did receive; by which I discerned it was most grateful to him,

and

and therefore so to me; And I never found any want of my Rest, nor did get so much as a Cold all that winter, though I do not remember that for 14 or 15 years before, I could ever say I was one month free of a most violent Cough, which if I had been molested with then, would have been a great addition to his and my affliction; and he was not a little taken with the goodness of God to me in the time of all his sickness, but especially that Winter; for he being not able to help himself in the least, I could not be from him night nor day, with any comfort to him or my self.

In this condition he kept his bed till *December* the 18th. And then, beyond all expectation, though in the depth of Winter he began to revive and go out of his Bed; but he could neither stand nor go, nor yet move a finger; having sense in his Limbs, but not the least motion: As his strength did increase, he learnt to go, (as he would say) first by being led by two of us, then by one; and when he could go one turn in his Chamber, though more weakly, and with more fear than the weakest Child that ever I saw, he was wonderfully taken with the Lord's Mercy to him: By *February* he was able, with a little help, to walk in the Streets; (but not to feed himself) nor to go up or down stairs without much help.

When he was deprived of the use of his Limbs, looking down on his Arms, as I held him up by all the strength I had: He again lifted up his Eyes from his useless Arms to Heaven, and with a cheerful countenance said: *The Lord hath given, and the Lord hath taken, and blessed be the Name of the Lord.*

Being asked by a Friend, How he could be so well contented to be so long under such weakness? He answered,

What, is God my Father, Jesus Christ my Saviour, and the Spirit my sweet Friend, my comforter, and Sanctifier, and Heaven my Inheritance? Shall I not be content without Limbs and Health? Through Grace I am fully satisfied with my Fathers pleasure.

To another that asked him the same, he Answers, *I have chosen God, and he is become mine, and I know with whom I have trusted my self, which is enough: He is an unreasonable wretch that cannot be content with a God, though he had no thing*

thing elſe: My Intereſt in God is all my joy.

His Friends (ſome of Taunton) coming to Dorcheſter to ſee him, he was much revived, and would be ſet up in his Bed, and have all the Curtains drawn, and deſired them to ſtand round about the Bed, and would have me take out his Hand, and hold it out to them, that they might ſhake him though he could not them; as he uſed formerly to do, when he had been abſent from them. And as he was able thus he ſpake to them: *O how it rejoyces my heart to ſee your Faces, and to hear your Voices though I cannot ſpeak as heretofore to you; Methinks I am now like Old* Jacob, *with all his Sons about him: Now you ſee my weak eſtate; thus have I been ſor many weeks, ſince I parted with* Taunton, *but God hath been with me, and I hope with you; your Prayers have been heard, and anſwered for me, many wayes; the Lord return them into your own Boſoms. My Friends, Life is mine, Death is mine; in that Covenant I was preaching of to you, is all my Salvation, and all my deſire; although my Body do not proſper, I hope through Grace my Soul doth.*

I have lived a ſweet Life by the promiſes, and I hope through Grace can Die by a Promiſe: It is the Promiſes of God which are everlaſting, that will ſtand by us: Nothing but God in them will ſtead us in a day of Affliction.

My dear Friends, I feel the power of thoſe Doctrines I Preached to you, on my Heart: Now the Doctrins of Faith, of Repentance, of Self-denial, of the Covenant of Grace, of Contentment, and the reſt; O that you would live them over, now I cannot preach to you.

It is a ſhame for a Believer to be caſt down under Afflictions, that hath ſo many glorious Priviledges, Juſtification, Adoption, Sanctification, and eternal Glory. We ſhall be as the Angels of God in a little while: Nay, to ſay the truth; Believers are, as it were, little Angels already, that live in the power of Faith. O my Friends! Live like believers, trample this dirty World under your feet; Be not taken with its Comforts, nor diſquieted with its Croſſes, You will be gone out of it ſhortly.

When they came to take their leaves of him, he would Pray with them as his weak ſtate would ſuffer him; and in the words of *Moſes* and of the *Apoſtles*, Bleſſed them.

The

The same he always used after a Sacrament, *The Lord bless you and keep you, the Lord cause his Face to shine upon you and give you peace. And the God of Peace, that brought again from the Dead our Lord Jesus, through the Blood of the Everlasting Covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory, for ever and ever.* Amen.

And then spake thus: *Farewell, farewell my dear Friends: Remember me to all* Taunton; *I beseech you and them, if we never see your faces more, go Home and live over what I have preached to you, and the Lord provide for you when I am gone. For let not all my Labours and sufferings, let not my wasted strength, my useless Limbs, rise up in judgement against you at the great Day of the LORD.*

Another time, some coming to Visit him there, he spake thus to them: *O! my Friends, let your whole Conversation be as becomes the Gospel of Christ; whether I am present or absent, live to what I have spoken to you in the Name of the Lord: Now I cannot Preach to you, let my wasted strength, my useless Limbs, be a Sermon to you: Behold me, I cannot move a finger; all this is come upon me for your sakes, and the Gospel; It is for Christ and you, that I have thus spent my self: I am afraid of you, lest some of you, after all that I have spoken to you, should be lost in the world. There are many Professors who can pray well and talk well, whom we shall find at the left hand of Christ another day: You have your Trades, your Estates, your Relations, be not taken with these but with God: O live on him! For the Lord's sake go Home and take heed of the world, worldly Cares, worldly Contents, worldly Friends,* &c. saying thus:

The Lord having given Authority to his Ministers to bless his People, accordingly I bless you in his Name, using the same words as before, and so parted with them, with many other dear expressions of his Love to them and the Town.

And thus He was used to Converse with all that came to Visit him, as He was able, looking always chearfully upon them, and never complaining of any Affliction He was under, except it were to excite his Taunton Friends to their Duties.

In

In *February*, he being very desirous to return among his People, he moved it to his Doctor, who consented to it fearing that Air might be too keen for him in *March*. And hoping that it might much add to his Cure, to satisfie his mind.

In a Horse-Litter I removed him: He was much pleased at the sight of the place, and his people, who came flocking about him, and he seemed to increase in strength, so that he was able to feed himself the Week after he came Home: But I fearing the frequent Visits of his Friends might be prejudicial to him, perswaded him to remove to Mr. *Mallets* House, which he was again invited to, and most courteously entertained.

And thus he continued increasing in strength, till the beginning of *April*, and then he began to decline again and was taken after some dayes with Convulsion Fits, as he sat in his Chamber one Afternoon, and had three or four more Fits that Night; But in the use of Means, through God's Blessing he had no more in three Weeks. One Evening being in his Chamber, he desired me to leave him a while alone, which I was very unwilling to do, but his importunity made me to go down from him: But in less than half a quarter of an hour, he was fallen to the Ground in one of his former Fits, and had hurt his Face; and from his Nose came much Blood, which was very clotted and corrupt, which Physicions seeing did conclude (though it were grievous to me, that under such weakness he should have so sad an Accident) that the fall saved his Life. For had not that Blood come from his Head he had, so far as they could rationally judge, died in that Fit, which took away his senses for the present; but he went to Bed, and slept so well that night, as he had not in many weeks before; so that my Self, and Friends feared that he had been in an *Apoplexy*: But he awaked about six in the morning, much refreshed, and full of the Praises of God for his Mercies to him, being very sensible how suddenly he was surprised the Evening before. After this, he lived alwayes expecting Death saying often to me and his Friends, *It is but a puff and I am gone*: And therefore would, every Night after he had been at prayer, bid all the Family farewel, telling them, *He might be dead before the Morning*, and dropping

ing some holy Counsels to them, would depart to his Cham-
ber: All the while I was undressing him, he would be dis-
coursing of Spiritual things, it being all his delight; and
when we lay down to rest, his last words were usually, [*I
shall shortly be in another Bed, therefore it is good to make
it, and provide for it space; farewel my Dear Heart, the
Lord bless thee*] and so he would go to his rest. In all
Health and Sickness, his first Speeches in the Mornings would
be, [*Now we have one day more; here is one more for God;
now let us live well this day; work hard for our Souls,
lay up much Treasure in Heaven this day, for we have but a
few to live.*]

After this, the strength of his Limbs, which were decayed,
returned again, and he was, beyond all expectation, so fully
recovered, that we had no fears of his relapsing again: His
Appetite, and Rest, and all repaired. But about the sixth of
May, he began again to find weakness in his Stomach, which
in a few dayes so grew upon him, that he lost his Limbs again;
and on the 12*th* of *May*, in the Morning, having lain some
dayes and nights in cold Sweats, as heretofore at *Dorchester*,
he was again seised with Convulsions, first lying four hours
with his eyes fixed to Heaven, not speaking one Word, nor
in the least moving himself, my self and Friends weeping
by him, at last he spake to us with a very audible Voice,
[*weep not for me, my work is done*] and seemed to be
full of Matter to utter to us, but was immediately seised with
a terrible Convulsion, which was sad to behold; it so altered
his Countenance, and put him into such Sweats, that 'twas
strange to see how the drops lay and run down his Face, and
Hands, and Body: This held him two hours or more, and
ceased, but he was left by it without any sense; and in a
quarter of an hour, or little more, fell into another, in which
he rattled, and was cold, so that we apprehended every
breath would be his last. The Physicion who was then by him,
accounted his Pulse to be gone, and that he would be dead in
a few minutes: But the Lord shewed his Power here once again
in raising him, so that many that came and saw him, that heard
the next day he was alive, would not believe till they came
and saw him again. These violent Fits went off about twelve
a Clock, and he revived, but had no sense to converse with us
till

till the next day, nor did he perfectly recover them four dayes after, and then was as before, and so continued very weak till *July*, no strength coming into his Hands or Legs; for the most part confined to his Bed, but still chearful in his Spirit, and free to discourse with any that came to visit him, as long as he was able.

But the Lord had yet more work for him to do: I seeing him lie so hopeless, as to his Life or Limbs, and considering the winter was growing on apace, I propos'd it to the Doctors to have him to the *Bath*; some were for it, others against it; acquainting my Husband with it, he was much pleased with it, and so earnest in it, that I sent immediatly to *Bath* for a Horse-Litter, and the Lord was pleased strangely to appear in strengthening him for his Journey; so that he that had not in many Weeks been out of his Bed and Chamber, was able in two dayes to reach near forty miles, (but when he came to *Bath*, the Doctors there seemed to be much amazed to behold such an Object, professing they never saw the like) much wondering how he was come alive such a Journey, and doubted much to put him in: But he having tryed all Artificial Baths, and Oyntments, and Plasters before, he resolved, against their Judgement, to adventure himself.

At his first appearing in the *Bath*, being wasted to Skin and Bone, some of the Ladies were affrighted, as if Death had been come in among them, and could not endure to look toward him.

The first time he went in, he was able to stay but a little while, but was much refreshed, and had no Symptom of his Fits, which he feared the *Bath* might have caused again: Through the blessing of the Lord upon this means, without any thing else, except his drinking of Goats-Milk, he that was not able to go nor stand, nor move a Finger, could in three Weeks time walk about his Chamber, and feed himself: his impaired Appetite was again restored, and his strength so increased, that there seemed no doubt to the Physicions of his full Recovery, he having not the least sign of any inclination to his Fits, from the Twelfth of *May* till his Death drew nigh.

In this time of his being in *Bath*, his Soul was far more ength-

ſtrengthened with Grace; ſo that my ſelf, and all that beheld him, and converſed with him, diſcerned ſenſibly his growth; and he was in the Nights and Dayes, ſo frequently with God, and often in ſuch raviſhments of Spirit from the Joyes & Conſolations that he received from the Spirit of God, that it was oftentimes more than he could expreſs, or his bodily ſtrength could bear; ſo that for my own part, I had leſs hopes of his continuance on Earth than ever before: For I perceived plainly, the Lord had ſpared him but to recover ſtrength of Grace, and to make him a more evident inſtance of his ſingular Love before he took him hence.

He being now more chearful than formerly, and more exceeding affectionate in his carriage to me, and to all his Friends, eſpecially with thoſe that were moſt Heavenly, the Lord was pleaſed to order it in his Providence; there were many ſuch then who came to uſe the Bath, as Mr. *Fairclough* and his Wife, Mr. *How* of *Torrington*, Mr. *Joſeph Barnard* and his Wife, and ſeveral of our *Taunton* Friends and of *Briſtol* Miniſters and others, which was a great comfort to us.

His parts ſeemed to be more quick in his Converſes, whatever he was put upon, either by Scholars, or thoſe that were more Inferiour. He had many Viſitors there both of ſtrangers and Friends, who were willing to ſee him, and diſcourſe with him, having heard what a monument of Mercy he was: and he would to all of them, ſo amplifie upon all the paſſages of Gods dealings with him, as was very pleaſant to all that heard him; and did affect many that were ſtrangers to God, and to Religion, as well as to him.

He found much favour, even among the worſt, both Gentry and others (ſuch as would make a ſcoff at Religion, or holy Diſcourſe from others) would harken to him, though he did often faithfully reprove many for their Oaths, and exceſs in Drinking, their laſcivious Carriages, which he obſerved in the Bath: and there was none of them but did moſt thankfully accept it from him, and ſhewed him more reſpect after, than they had done before: In which he obſerved much of Gods goodneſs to him, and would often ſay to me: *O! how good is it to be faithful to God.* The vileſt of theſe Perſons, as I was by ſeveral informed, ſaid of him, *That he never ſpake with ſuch a man in his life.*

His

his Reproofs were managed with so much respect to their Persons, and the honourable esteem he had of their Dignity, that they said, *They could not but accept his Reproofs, though very close and plain.* And his way was, some time before he intended to reprove them, he would often in the *Bath* Converse with them, *of things that might be taking with them*, and did so ingage their Affections, that they would willingly every day converse with him: He being *furnished* (from his former Studies) *for any Company*, designing to use it still for Holy ends; by such means hath he caught many Souls.

While he was in this place, though he had many Diversions, by his using the *Bath* constantly every day, and his frequent Visits, besides his Weakness, yet he kept his constant Seasons, four times a Day, for his Holy Recirements; viz. rising in the Morning constantly at or before five a Clock, and would not be disturbed till about seven, when he was carried to the *Bath*. Having the Curtains drawn close he spent his time in Holy Meditation, and Prayer, and Singing, and once again before Dinner, but then he spent less time; and about half an hour before two in the Afternoon, just before he went abroad.

For though he never attained to so much strength as to be able to walk abroad in the Streets without my leading him, or some other, yet he would be imployed for his Lord and Master. The Chair-men that used to carry him to the *Bath*, he appointed to fetch him about Three a Clock, who carried him to Visit all the Schools and Almes-houses, and the Godly Poor, especially the Widdows; to whom he would give Money, and with whom he would Pray; and Converse with them concerning their Spiritual States, according as their Necessities required, engaging those that were Teachers and Governors to Teach the *Assemblies Catechism*, buying many Dozens, and giving them to distribute to their Scholars, and many other small Books which he thought might be useful for them: and then would come and see, in a Week or Fortnight, what progress they had made: He also ingaged several to send their Children once a Week to him to be Catechised; which they did hearken to him in: And we had about sixty or seventy Children every Lord's-Day to our Lodging, and they profited much by his Instructions, till some took

Each offence at it, that he was forced to desist, and the School-Master was threatned to be cited to *Wells* before the Bishop; and many others affrighted from it.

He also sent for the godly Poor he could find in that place, and entertained them at his Chamber, and gave to them every one as he was able, as a Thank-Offering to the Lord for his Mercy to him, and desired them, with several others, to keep a day of Thanksgiving for him; Mr. *Fairclough*, Mr. *Hen* and *Himself*, performing the duties of the day.

Thus though his Sickness had been long, and his Expences great, he thought he could never spend enough for him from whom he had received all: He constantly gave Money or Apples to all the Children that came to be catechized by him, to ingage them, besides all he gave to the Teachers, and Poor, which indeed was beyond his ability, considering his Estate: But I am perswaded he did foresee that his time would be but short, and having made a competent and comfortable provision for me, he resolved to lay up the rest in Heaven, he did often say to me, *If he lived never so long, he never would increase his Estate, now I was provided for; so having no Children, God's Children should have it.*

But he was yet again designing what he might do before he took his leave of the world: And his next work was, to send Letters to all his Relations and intimate Friends, in most of which he urges them to observe his Counsels, for they were like to be his last to them. I alwayes wrote for him, for he could not, by reason of his weakness, write a Line.

At this time he had a great desire to go to Mr. *Joseph Barnards*, which was about five Miles from *Bath*, there to finish his last Work for God, that ever he did on Earth; which was to promote the Exercise of Catechising in *Somersetshire* and *Wiltshire*: Mr. *Barnard* having had a great deliverance as well as himself, he proposed this to him as their Thank-Offering to God, which they would joyntly tender to him. They had ingaged one to another, to give so much for the Printing of a thousand of the *Assemblies Catechism*, & among other Friends, to raise *some Money for to find to every Minister* that would ingage in the *work*, and to *give to the Children for their Incouragement in Learning*. This Work was finished by Mr. *Barnard*, after my Husband was gone to his rest.

He

He finding himself to decline again, apprehended it was for want of using the *Bath*, and therefore desired to return, and I being fearful he should ride home, seeing some Symptoms of his Fits, sent for the Horse-Litter, and so carried him again to *Bath*: Where by the Doctors advice, after he had taken some things to prepare his Body, he made use of the Hot *Bath* (the *Cross-Bath* being then too cold) and so he did for four dayes, and seemed to be refreshed, and the strength that he had in his Limbs to recover, rather than abate; and two of his *Taunton* Friends coming to see him, he was chearful with them: But on the third of *November*, I discerned a great change in his Countenance, and he found a great alteration in himself, but concealed it from me, as I heard after; For some Friends coming to visit him, he desired them to pray for him, for his time was very short; But desired them not to tell me of it; All that day he would not permit me to move out of the Chamber from him, except once while those Friends were with him. After we had dined, he was in more than ordinary manner transported with Affection towards me; which he expressed, by his returning me thanks for all my pains and care for him and with him, and putting up many most affectionate requests for me to GOD, before he would suffer me to rise as we sat together: At Night again, at the Supper, before I could rise from him, he spake thus to me.

Well, now my dear Heart, my Companion in all my Tribulations and Afflictions, I thank thee for all thy pains and labours for me, at Home and abroad, in Prison and Liberty, in Health and Sickness; reckoning up many of the Places we had been in, in the dayes of our affliction: And with many other most endearing and affectionate Expressions, he concluded with many Holy Breathings to God for me, that he would requite me, and never forget me, and fill me with all manner of Grace and Consolations; and that his Face might still shine upon me, and that I might be supported and carried through all difficulties.

After this he desired me to see for a *Practice of Piety*: and I procuring one for him, he turned his Chair from me, that I might not see, and read the *Meditations about Death* in the *latter end* of that Book; which I discerning, askt of him, Whe-

ther he did apprehend his end was near? To which he replyed, *He knew not, in a few days I would see*; and so fell into Discourse, to divert me, desiring me to read two Chapters to him, as I used to do every night; and so he hasted to Bed, not being able to go to Prayer; and with his own hands did very hastily undoe his Coat and Doubler, which he had not done in many Months before. As soon as he was in Bed he told me, He felt some more than ordinary Stoppage in his Head; and I brought him something to prevent the Fit, which I feared: But in a quarter of an Hour after he fell into a very strong Convulsion: Which I being much affrighted at, called for help, and sent for the Doctors; used all former and other means, but no Success the Lord was pleased to give them to any: But they continued for two Days and Nights, not ceasing one hour.

This was most grievous to me, that I saw him so like to depart, and that I should hear him speak no more to me; fearing it would harden the Wicked to see him removed by such a stroak: For his Fits were most terrible to behold. And I earnestly besought the Lord, that if it were his pleasure, He would so far mitigate the heavy stroak I saw was coming upon me, by causing him to utter something of his Heart before He took him from me; which he graciously answered me in; for he that had not spoke from Tuesday Night, did on Friday Morning, about three a Clock, call for me to come to him, speaking very understandingly, *between Times*, all that day: But that Night, about nine a Clock, he brake out with an audible voice, *speaking for sixteen hours together*, those and such like words as you formerly had account of; and did cease but a very little space, now and then, all the Afternoon, till about six on Saturday in the Evening, when he departed.

About three in the Afternoon he had, as we perceived, some conflict with Satan, for he uttered these words.

Away thou foul Fiend, thou Enemy of all Mankind, thou subtile Sophister, art thou come now to molest me? Now I am just going! Now I am so weak, and Death upon me. Trouble me not, for I am none of thine! I am the Lords, Christ is mine, and I am his; His by Covenant; I have sworn my self to be the Lords, and his I will be: Therefore be gone.

These

These last words he repeated often, which I took much notice of; That his covenanting with God was the means he used to expel the Devil and all his Temptations.

The time we were in *Bath*, I had very few hours alone with him, by reason of his constant using the *Bath*, and Visits of Friends from all Parts thereabouts, and sometimes from *Taunton*; and when they were gone, he would be either retyring to GOD, or to his Rest: But what time I had with him, he always spent in Heavenly and Profitable Discourse, speaking much of the Place he was going to, and his Desires to be gone. One Morning as I was dressing him, he looked up to Heaven and smiled, And I urged him to know why, He answered me thus.

Ah my Love I was thinking of my Marriage Day, it will be shortly: O what a joyful day will that be! will it not, think'st thou my dear heart?

Another time, bringing him some Broth, he said, *Blessed be the Lord for these refreshments in the way home; but O how sweet will Heaven be!*

Another time, *I hope to be shortly where I shall need no Meat, nor Drink, nor Cloaths.*

When he looked on his weak consumed Hands he would say, *These shall be changed; This vile Body shall be made like to Christs Glorious Body.*

O what a glorious Day will the Day of the Resurrection be? Methinks I see it by Faith; How will the Saints lift up their heads and rejoyce, and how sadly will the wicked world look then!

O come let us make haste, our Lord will come shortly, let us prepare.

If we long to be in Heaven, let us hasten with our work, for when that is done, away we shall be fetcht.

O this vain, foolish, dirty world, I wonder how reasonable Creatures can so dote upon it! what is it worth the looking after! I care not to be in it longer than while my Master hath either Doing or Suffering work for me, were that done, farewel to Earth.

He was much in commending the Love of Christ, and from that exciting himself and me to obedience to him, often speaking of his Sufferings and of his Glory.

Of his Love-Letters, as he called the Holy History of his Life, Death, Resurrection, Ascension, and his Second coming; The thoughts of which he seemed alwayes to be much ravished with.

He would be frequently reckoning the choice Tokens Christ had sent him, which I remember he would frequently reckon up, 1. *The Pardon of Sin.* 2. *A Patent for Heaven.* 3 *The Gift of the Spirit.* 4. *The Robe of his Righteousness.* 5. *The spoiles of Enemies.* 6. *The Charter of all Liberties and Privi-ledges,* 7. *The Guard of his Angels.* The consideration of this last he did frequently solace himself in, saying to me often when we lived alone in the Prison, and divers other Places; *well my Dear, though we have not our Attendants and Servants as the Great ones, and Rich of the world have, we have the Blessed Angels of God still to wait upon us, to minister to us, and to watch over us while we are sleeping; to be with us when journeying, and still to preserve us from the rage of Men and Devils.*

He was exceedingly affected with the three last Chapters of *Saint John's Gospel*, especially Christ's parting Words, and Prayer for his Disciples. But it is time for to set a stop to my Pen, God did pour into him, and he did pour out so much that it was scarce possible to retain the Converses of one day, without a constant Register: His Heart, his Lips, his Life was filled up with Grace; In which he did shine both in Health and Sickness, Prosperity and Adversity, in Prison and at Liberty, in his own House, and in the Churches of Christ, wherever he came: I never heard any that conversed with him, but would acknowldge it was to their advantage.

At my Husbands first coming to *Taunton*, he was entertained by Mr. *Newton* as a Sojourner, and after he was ordained in *Taunton* in a Publick Association-Meeting, he administred all Ordinances joyntly with him; though he were but an Assistant, Mr. *Newton* would have it so, who dearly loved him, and highly esteemed of him; and seeing him restless in his Spirit, and putting himself to many tedious Journeys to visit me, (as he did once a Fortnight 25 miles) he perswaded him to marry, contrary to our purpose, we resolving to have lived much longer single. The 4*th* of *October* 1655. after a year and two Months acquaintance, our Marriage was consummated.

And

And we lived together with Mr. *Newton*, near two years, where we were most courteously entertained, and then hopeing to be more useful in our Station, we took a House, and I having been alwayes bred to work, undertook to teach a School, and had many Tablers, and Scholars, our Family being seldome less than Twenty, and many times Thirty; My School usually fifty or sixty of the Town and other places. And the Lord was pleased to bless us exceedingly in our endeavours: So that many were converted in a few years, that were before Strangers to God: All our Scholars called him Father: And indeed he had far more care of them than most of their natural Parents, and was most tenderly affectionate to them, but especially to their Souls.

His course in his Family was Prayer, and reading the Scriptures, and singing twice a day, except when he catechised, which was constantly once, if not twice a Week: Of every Chapter that was read, he expected an account of, and of every Sermon, either to himself or me: He dealt with them and his Servants frequently together, and apart, about their Spiritual states, pressing them to all their Duties, both of First and Second-Table, and calling them strictly to account, whether they did not omit them. He also gave them Books suitable to their Capacities and Condition, which they gave a weakly account of to him or me; but too often by publick Work was he diverted, as I was apt to think, who knew not so well what was to be preferred.

His Lords-Days Work was great, for though he Preacht but once in his own Place, yet he was either desired by some of his Brethren to supply theirs on any Exigency, or would go where was no Minister; and so was forced often to leave his Family to me, to my great grief and loss: In his Repetitions in publick, as well as Catechising, his own Family came all in their turns, to Answer in the Congregation, both Scholars and Servants.

When I have pleaded with him for more of his time with my Self and Family, he would answer me; His Ministerial Work would not permit him to be so constant as he would; for if he had Ten Bodies and Souls, he could imploy them all, in, and about *Taunton*: And would say, *Ah my Dear, I know thy Soul is safe; But how many that are Perishing*

have I to look after? O that I could do more for them!

He was a Holy, Heavenly, Tenderly-Affectionate Husband, and I know nothing I could complain of, but that he was so taken up that I could have but very little converse with him.

His Love was expressed to me, in his great care for me Sick and well; in his Provision for me; in his Delight in my company; saying often he could not bear to be from me, but when he was with God, or employed for him; and that often it was hard for him to deny himself to be so long absent: It was Irksome to him to make a Meal without me, nor would he manage any Affair almost without conversing with me, concealing nothing from me, that was fit for me to know; being far from the Temper of those Husbands, who hide all their Concernes from their Wives, which he could not endure to hear of, especially in Good Men.

He was a faithful reprover of any thing he saw amiss in me, which I took as a great evidence of his real good will to my Soul: and if in any thing he gave me offence, which was but seldom, so far would he deny himself, as to acknowledg it, and desire me to pass it by, professing to me he could never rest till he had done so, and the like I was ready to do to him, as there was far more reason; by which course, if any difference did arise, it was soon over with us.

He was a very tender Master to his Servants, every way expressing it to their Souls and Bodies, giving them that incouragement in their places they could desire; expecting from his whole Family that respect, and obedience to his Commands, which their Rule required; reproving them that were careless and negligent in observing them.

He was frequent in keeping solemn dayes of Humiliation especially against a Sacrament.

He was a very strict observer of the Sabbath, the Duties of which He did perform with such joy and alacrity of Spirit, as was most pleasant to joyn with him, both in Publick, and in the Family when we could enjoy him. And this he did much press upon Christians, to spend their Sabbaths more in Praises and Thanksgivings, as days of holy rejoycing in our Redeemer.

All the time of his Health, he did rise constantly at, or

before four of the Clock, (and on the Sabbaths sooner, if he did wake) he would be much troubled if he heard any Smiths, or Shoomakers, or such Tradesmen at work at their Trades, before he was in his Duties with God: Saying to me often, O how this Noise shames me! Doth not my Master deserve more than theirs? From four till eight, he spent in Prayer, Holy Contemplation, and singing of Psalms, which he much delighted in, and did daily practise alone, as well as in his Family: Having refreshed himself about half an hour, he would call to Family-Duties, and after that to his Studies, till eleven or twelve a Clock, cutting out his work for every hour in the Day. Having refreshed himself a while after Dinner, he used to retire to his Study to Prayer, and so Abroad among the Families he was to visit, to whom he always sent the day before; going about two a Clock, and seldom returning till seven in the Evening, sometimes later: He would often say, *Give me a Christian that counts his time more precious than Gold.* His work in his publick Ministry in *Taunton*, being to Preach but once a Sabbath, and Catechise; he devoted himself much to Private Work, and also Catechised once a week in publick besides, and repeated the Sermon he Preached on the Sabbath Day, on Tuesday in the Evening.

He found much difficulty in going from House to House, because it had not been practised a long time by any Minister in *Taunton*, nor by any others of his Brethren; and he being but a Young Man, to be looked upon as singular, was that which called for much Self-denyal, which the Lord inabled him to Exercise: For after he had Preached up in Publick the Ministers Duty to their People, and theirs to receive them when they came to them for their Spiritual Advantage, he set speedily upon the Work.

In this Work, his course was to draw a Catalogue of the Names of the Families in each Street, and so to send a day or two before he intended to visit them, that they might not be absent, and that he might understand who was willing to receive him: Those that sent slight Excuses, or did obstinately refuse his Message, he would notwithstanding go to them, and if (as some would) they did shut their doors against him, he would speak some few affectionate words to them;

or

or if he saw cause, denounce the Threatnings of God against them that despise his Ministers, and so departed; and after would send affectionate Letters to them, so full of love, and expressions of his great desires to do their Souls good, as did overcome their Hearts, and they did many of them afterwards readily receive him into their Houses. Herein was his Compassion shewed to all Sorts, both Poor and Rich, not disdaining to go into such Houses amongst the Poor, as were often very offensive to him to sit in, he being of an exact and curious temper: yet would he with Joy and Freedom deny himself for the good of their Souls, and that he might fulfil his Ministry among those the Lord had given him the oversight of.

I perceiving this work, with what he did otherwise, to be too hard for him, fearing often he would bring himself to distempers and Diseases, as he did soon after, besought him not to go so frequently. His answer would be, *what have I strength for, but to spend for God? What is a Candle for, but to be burnt?* And he would say, *I was like* Peter, *still cring*, O spare thyself; *But I must not hearken to thee, no more than my Master did to him*: Though his Labours were so abundant, I never knew him, for nine Years together, under the least distemper one quarter of an Hour.

He was exceeding temperate in his Dyet: though he had a very sharp Appetite, yet did he at every Meal deny himself, being perswaded that it did much conduce to his Health: His converse at his Table was very profitable, and yet pleasant, never rising, either at home or abroad, without dropping something of God, according to the Rule he laid down to others. He was very much in commending and admiring the Mercies of GOD in every Meal, and was still so pleased with his Provision for him, that he would often say, He fared deliciously every day, and lived far better than the Great Ones of the World, who had their Tables far better furnished: For he enjoyed God in all, and saw his Love and Bounty in what he received at every Meal: So that he would say, *O Wife! I live a voluptuous life; but blessed be God, it is upon Spiritual Dainties, such as the world know not, nor taste not of.*

He was much in minding the Poor, that were in want of all

all things, often wondering that God should make such a difference between him and them, both for this World and that to come; and his Charity was ever beyond his Estate, as my self and many other Friends did conceive; but he would not be dissuaded, always saying. *If he were Prodigal, it was for God, and not for himself, nor sin.*

There were but few, if any, Poor Families, especially of the godly in *Taunton*, but he knew their necessities, and did by himself or Friends relieve them; So that our Homes were seldom free of such as came to make complaints to him. After the times grew dead for Trade, many of our godly men decaying, he would give much beyond his Ability to recover them: He would buy Pease and Flitches of Bacon, and distribute twice a year, in the cold and hard Seasons. He kept several Children at School at his own Cost; bought many Books and Catechisms, and had many thousands of Prayers printed, and distributed among them: And after his Brethren were turned out, he gave Four Pounds a Year himself to a Publick Stock for them, by which he excited many others to do the same, and much more, which else would never have done it: And on any other occasions as did frequently fall in, he would give even to the offence of his Friends: So that many would grudge in the Town to give him what they had agreed for; because he would give so much. Besides all this, the necessities of his own Father, and many other Relations were still calling upon him, and he was open-handed to them all: So that it hath been sometimes even incredible to our selves to consider how much he did, out of a little Estate, and therefore may seem strange to others; Moreover, when he had received any more than ordinary Mercy at the Hand of GOD, his manner was, to set apart some considerable Portion out of his Estate, and dedicate it to the Lord, as a *Thank-Offering*, to be laid out for his *Glory* in pious and charitable Uses.

When I have begged him to consider himself and me; he would answer me, He was laying up, and GOD would repay him; that by liberal things he should stand, when others might fall that censured him; that if he sowed sparingly, he should reap so; if bountifully, he should reap bountifully.

And I must confess, I did often see so much of GOD in his dealings

dealings with us according to his Promiſes, that I have been convinc'd and ſilenc'd; God having often ſo ſtrangely and unexpectedly provided for us: And notwithſtanding all he had done, he had at laſt ſomewhat to diſpoſe of to his Relations, and to his Brethren, beſides comfortable proviſion for me.

Thus his whole Life was a continual Sermon, holding forth evidently the Doctrines he Preached; Humility, Self-denyal, Patience, Meekneſs, Contentation, Faith, and holy Confidence ſhining in him, with moſt dear Love to God, and his Church, and People; and where he longed and panted to be, he is now ſhining in Heaven, ſinging Praiſes to God, and to the Lamb, which Work he much delighted in whilſt here on Earth.

CHAP. VII.

Some Notes from another, whoſe Houſe he Lodged in (Mr. F.)

The Narrative of his moſt Conſtant, Tender, Compaſſionate dealing with ignorant and bad People, in the places where he came, (frequently giving them Money) with his Exhortations, as mentioned before.

AS for ſuch as feared God already, he was ſtill ſeeking their Edification, and ſtirring them up to a Holy Life: Very much preſſing them, to intend God as their end, and to do whatever they did for God. When the week began, he would ſay, *Another week is now before us, let us ſpend this week for God.* And in the Morning he would ſay, *Come now let this day be ſpent for God, Now let us live this one day well: Could we reſolve to be more than ordinarily circumſpect, but for one day at a time, and ſo on, we might live at extraordinary rate.* In the day time, he would (ſeaſonably) ask People, *How did you ſet out to day? Did you ſet out for God to day? What were your Morning Thoughts?*

In the Week time, he would often ask the Servants for the Heads

Heads of the Sermon which they had heard on the Lord's Day before. As he walked about the House, he would make some Spiritual use of whatever did occur, and still his Lips did drop like the Honey-Comb to all, all that were about him, to do any Offices for him in his weakness, were all well requited.

To one that had done well, "There are two things (said "he) that we must specially look to, after well-doing, and "the special taft of the Love of God. 1. That we grow not "proud of it, and so lose all. 2. That we grow not secure, "and so give the Tempter new Advantages.

Speaking of the Vanity of the World, he said, "It is as "good be without the World, and to bear that state as be-"seemeth a Christian, as to enjoy the World, though it "were never so well imployed: if a Man hath Riches, and "layeth them out for God, and for his Servants, yet is it as "happy a state to receive Alms of another, so we bear our "Poverty aright, and are chearful and thankful in our low "Estate. (Though yet it is true, that Riches may be used "to the good of others, and it is more honourable to give, "than to receive.)

Another time he was saying: "How necessary a Duty is it "for a Child of God, placidly to sit with all God's Dispen-"sations, and that a Christian must not only quietly submit "to God in all his dealings, but ever to be best pleased with "what God doth, as knowing that he is infinitely Wise, and "Good. And, O how unbecoming a Christian is it to do o-"therwise. To which one answering, How short we ordina-rily fall as to that temper: He replyed, "We have much "ground to go yet, but so it must be; but we shall never be "well indeed till we come to Heaven.

Another time said he, "O what an alteration will be shortly "made upon us! Now we are the Sons of God, but yet "it doth not appear (to sight) what we shall be: Did we "imagine only that we shall shine as the Sun in the Firma-"ment, it were too low a Conception of our Blessedness here-"after.

Another Morning as he was dressing, he said, "O what "a shout will there be when Christ shall come in his Glory! "I hope all here present shall contribute to that shout.

Another

Another time, "I bleſs the Lord, I delight in nothing in "this World, further than I ſee God in it.

Another time (in his weakneſs) ſaith he: "There are "three things which muſt be unlearned, as being miſtakes a-"mong men. 1. Men think that their happineſs lyeth in "having the World, when it is much more in contemning the "World. 2. Men think that their greateſt contentment lyeth "in having their Wills, when indeed it lyeth in crolling, "mortifying, and ſubduing their wills to the Will of God. "3. Men think it their buſineſs and benefit to ſeek themſelves, "when indeed it is the denying of themſelves.

Another time this was his advice. "1. Value precious "time, while time doth laſt, and not when it is irrevocably "loſt. 2. Know the worth of things to come, before they "come, (or are preſent) and the worth of things preſent, be-"fore they are paſt. 3. Value no Mercy as it ſerveth to con-"tent the fleſh, but as it is ſerviceable for God, and to things "eternal.

Such was his talk at the Table, where he would be ſtill raiſed in gratitude for God's Bounty, and uſed to eat his meat with much chearfulneſs and comfort, as ſavouring of a ſweeter good.

He took one that was watching with him by the hand, and ſaid: "I hope to paſs an Eternity with thee, in the praiſes of "our God: In the mean time, Let us live a life of Praiſe "while we are here, for it is ſweet to us, and delightful to "God: It is harmony in his Ears, our failings being par-"doned, and we and our praiſe accepted through Chriſt. Such diſcourſe is, I hope, no great rarity with good men, in the chearfulneſs of proſperity, in health; But for a man on the Bed of tedious languiſhing, it is more rare.

The night before he went to *Bath*, where he died, he ſaid to the ſame Perſon; "O how much more hath God done for "you, than for all the World of unconverted Perſons, in that "he hath wrought his Image on your heart, and will bring you "at laſt to his Celeſtial Glory: See that now you acknow-"ledge the Grace of God, and giveth him the praiſe of it: For "my part, I bleſs the Lord, I am full of his Mercy; Good-"neſs and Mercy have followed me all my days: I am full "and running over; And now I charge you to walk chear-

"fully,

"fully, and to follow me with your Praiſes, whilſt I am "alive.

And for ſuch in the family as lay under doubts of their Condition, he took great care of them, endeavouring daily to ſatisfie their Doubts, and anſwer their Scruples; and ſtill would be enquiring, whether they had yet any more ſettlement: And if they ſaid, they knew not how to try themſelves; He would ſay, *come, let me help you*; and ſo would take them aſide, and propound ſome three or four ſound Marks, by way of Queſtion, and would ask them whether it were ſo with them or not? And if any doubt appeared to remain about it, he would not eaſily leave them, till they were ſomewhat ſatisfied at that time, and would bring all down to the meaneſt Capacity, by putting his Queſtions ſeveral ways. And if yet doubts remained, he would uſe all the compaſſion and pitifulneſs that might be, and open to them the goodneſs of Gods nature, the ſufficiency of Chriſt, and his readineſs to accept returning Sinners; and after long tryal by fairer means, would plainly labour to convince them of the Sin of Unbelief, *&c.* And for any in the family that ſeemed to ſtick under base Convictions, he much urged them to go on, and make a through, and ſound, and ſure work of it.

In Family Duties he ſeemed more excellent than at other times.

He was a man of ſingular patience in Affliction. Though he lay under ſuch weakneſs for certain Years, as rendered him almoſt wholly unable for his publick work, and many times not able to move a Hand or Finger, or hardly any other part; yet ſome that have been much with him, never heard him once complain of one Pain nor other, unleſs any asked him, and then would always make the leaſt of it. And when he lay many Nights, and never took the leaſt reſt by ſleep, he would never ſhew the leaſt impatiency, nor ſo much as ſay, he had not ſlept, unleſs it were askt him: And ſtill juſtifie and glorifie God, and ſay, *Shall I receive good at Gods hand, and no evil?*

Additions.

Speaking of Exhortations and Reproof, he said, *It's the best first course* (where it may be done) *to take the opportunity, and not to suffer our backward hearts to cheat us of the present, on pretence of staying for a fitter time.*

As advice for profitable Discourse, he said, *It is good for such Christians as need it, to study before-hand what to speak, that they may always have something in readiness to bring forth for the benefit of others, which will prevent impertinences.*

Of Prayer with others he would say, *We have need to watch against confining our Thoughts and Desires to the cases of our own Souls, with the neglect of those that lyn with us, but above all, with the neglect of the miserable world, and of the Church of Christ.* For though indeed Hypocrites use to confine almost all their publick Prayers from the supposed case of those that are present, and meddle but little with their own sins and wants, unless in formality: Yet sincere Christians are at first too apt to dwell upon their own Cases almost alone, insomuch that they have need to be called outward; and as they grow in Love, they will grow inlarged in the case of their brethren, but especially of Publick and Universal Consequence.

CHAP. VIII.

An intire and exact Delineation of this Holy Person; Written by one of his familiar Acquaintance, presented in the last place, as the Portraiture of a compleat Gospel-Minister.

First, *His Personal Character.* *His Stature and Complexion.*

AS to his Personal bodily Character, He was of Stature tall and erect; of Complexion, clear and lovely, his Countenance being the seat of chearfulness, gravity, and love. It

contra-

contradicted that usual saying, viz. *Fronti nulla Fides*: for his spritely and serene Countenance was the *Index* of an active and harmonious Soul. Anger as it seldom beclouded, so it became not that Face most uncapable of sowr impressions. It was forc'd, and so not of long continuance, for it never appeared but upon Summons, when commanded to interpose it self, the Glory of GOD, and Honour of Religion being concern'd. Neither did his Reason and Vertue sooner raise than lay it when the Cause was ceased. He was angry, and sinned not, by being angry chiefly or only for sin.

His Constitution.

He had not a more hail Complexion, than healthful Constitution, hugely fitted for the Employment in which he was so successful, *viz.* His ministerial Labours and Studies. Insomuch that he hath often been heard to confess, that he knew not what an hours sickness or indisposition was for thirty years and upward, even until after his first Imprisonment, to which (as is else-where intimated) it may well be thought that he owed the first and fatal impairs of his healthful vigour. Since which first decay, it may be affirmed that contrariwise for some years together, till the period of his life, he scarce knew what was an hours health. Most deplorable it is, that his great and even excessive labours, and hard durance, should have been prodigal of that strength which might perchance have been hitherto employed to the most noble purposes. But alas, the innocent flames of Divine Love to GOD, and Zeal for his Glory, and the good of Souls, made all his strength a whole burnt Sacrifice, and as well devoted, as if sacrificed to the flames of Martyrdom.

His Judgment.

And here some injury would be done to his Worthy Name, should his internal Excellencies, which are of all the greatest, be wholly forgotten. His Judgment was as the Pot of *Manna*, wherein were found and conserved all wholesome Soul-feeding Doctrines; most solid and acute it was. For though with the Eye of his Body he could not see far off, yet

with the Eye of his Mind, or Understanding, he penetrated far into the Recesses of difficult Truths, and out of mental Perplexities he was wont happily to extricate himself and others, the toyl of his Intellect herein being not so pleasant as successful. He was all judgement in his Enquiries after Truth, and all Affection in pursuing and promoting that which is good.

His Memory.

His Memory was as the Tables of the Covenant, GOD's LAW being his Meditation Day and Night, and as the Sacred Records there kept. It was a most Faithful and Refined Treasury, out of which he continually brought Things New and Old, for the Instruction and Consolation of his hearers. So tenacious it was, that it needed not, and wholly refused those helps by which it is usually fortified, and its defects supplyed. It knew not the slavery of an imposed task; for what had once engaged his love, was without delay or difficulty possest of his Mind or Memory.

His Phansie.

His Phansie was as *Aarons* Rod budding, ever producing fresh Blossoms of refined Divine Wit and Invention. It was quick and happy, a fruitful Store-house of hallowed and sublime Notions. Ever pregnant, yet never bringing forth any other than the Offsprings of Judgment and Discretion. Though it soared high, yet like a Bird in a String, when it had gone to its utmost length, it was check'd by his Judgment and Humility, lest it should ascend above its height.

His Will and Affections.

His Will he had so long lost in the Divine Will, as not to find it, or to be troubled with its reluctancies under so long and sad a Series of Tryals and Afflictions, as those which attended him constantly to his Grave. His Affections were strong and fervent, and to use his Words, They kept to their right Objects, and their due Bounds, never enkindled

but with a Coal from the Altar, and then they soared to marvellous Heights. He was indeed, as it were, all affection in pursuing and promoting the grand interests of Religion. The Zeal of God's House had consumed him, and that not Blind nor Wild, but well attempered with Light and Heats. In Sum, what Holy Mr. *Herbert* said of himself, that may be said of him, Thas his Active Soul was as a keen Knife in a thin Sheath, ever about to cut through, and take its flight into the Region of Souls.

His great Gravity.

But to proceed to some of his excellent Properties. His Gravity appeared to be true and genuine, (as not affected or morose, not through any inability, but unwillingness to press his Wit to the service of Vanity) resulting from a mind ever in the awe of God. Because his presence and Deportment struck such an awe even on all with whom he conversed, and composed them to a true *Decorum*. So that as Reverend Mr. *Bolton*, when walking in the Streets, was so much cloathed with Majesty, as by the notice of his coming in these Words; *Here comes Mr. Bolton*, as it were to charm them into order when vain or doing amiss; so this most grave Divine wherefoever he came, was as a walking Ghost, by his presence conjuring them into a grave deportment, his countenance ever pointing at his awful Soul. What the Image or Statue of *Sennacherib* did speak, that much more did this lively Image of the most high GOD speak, *viz. He who looketh to me, let him be Religious.*

This his great Gravity was not only Universally discerned by all, but also more particularly and especially acknowledged and loved by his Brethren in the Ministery; for there being some matter of moment depending among them, the care of which was to be devolved on some one man; A worthy Divine, far exceeding him in years, sollicited him to take it on him, who modestly waved it, wondering that they should pitch on one so young and unexperienced as himself, for so solemn an undertaking. To whom the forenamed Divine replyed, That of all the Ministers, his Brethren, whereof many for Age were his Fathers, he knew none of greater Gravity,

Industry, and fitness for the management of that Affair that himself.

His Affability.

Neither was he so immured in his Study, as to be a stranger to, or averse from, that generous and innocent freedom and obligingness of converse, for Love and Affability were accurately attempered with his great Gravity. He became all things to all men, that he might gain the more, and so communicative innocent and obliging were all his Converse, that he commanded the imitation and admiration of his Friends, and forc'd this acknowledgment from his Adversaries, both Prophane, Atheistical, and Sectarian, *viz.* That if there were ever a good Man among them, (meaning the *Nonconformists*) Mr. *Allein* was he.

His Charity.

Communicative I say he was, both of Spiritual, and also Temporal good things together, according to, and even beyond his Power, (as it is else-where abundantly ascertained) both when he heard the loud Complaints of some, and when he listened to the silent Suits of others, *viz.* some modest and indigent House-keepers, who only spake by their real needs, and entered their Suits at the Eyes of an inquisitive Almoner, more than at his Ears. Of the good things pertaining to this Life he was often liberal beyond his measure, and of those pertaining to another Life, often beyond his strength; and by this Constellation of his Charity and Alms-deeds, he made the one more Profitable, and the other more Acceptable; the one the greater, and the other the happier, and more successful; and by this Conjunction also, he approved himself more perfect before God, the more throughly furnished to every good Word and Work.

His Utterance.

His Prolation or manner of Speech was Free, Eloquent, Sublime, and weighty. Of him it may be well said, as of our

our blessed Saviour, *That all bear him witness, and wondred at the gracious words which proceeded out of his Mouth.* It will be hard to tell what man ever spake with more Holy Eloquence, Gravity, Authority, Meekness, Compassion and Efficacy to Souls, than he did to those, to whom in Instruction, Exhortation, Consolation, Reprehension, he most wisely, frequently, and successfully applyed himself. Few could resist, or stand before the powerful Charms and united Force of his Love and Authority, being equally attracted by the one, and awed by the others. In him, if in any, that common Observation did evidently fall, *viz.*

Non bene conveniunt, nec in una sede locantur,
Majestas & Amor.

True it is, that this young *Timothy* (with whom few were like minded, in caring naturally for the state of his Flock) was at his first entrance on his Ministry, despised for his Youth by those who after with shame confessed their Errour, and deplored their rashness, resolving after for his sake, no more to judge according to appearance, but to honour for their work, and intrinsick worth, those whom Age hath not made Venerable.

Secondly, *His Studies and Learning.*

As respects his Studies, he had a strong inclination to, and delight in the Study of the *Natural* and *Ethnick Theologie*, in which he proceeded to a great acquaintanc with the chief Sects of the Philosophers, especially the *Academicks*, and *Stoicks*, of his insight into whom, he made singular use, by gathering their choicest Flowers to adorn Christianity withal: and indeed, scarce did he Preach a Sermon, where in he did not Select some excellent Passage or other out of these, whereby to illustrate and fortifie his Discourse. And how well becoming a Divine, and most laudable this his Inclination and Choice was, is most manifest to considering Men; for hereby he more confirmed himself in the Christian Religion (which he had espoused with so much Judgment and Zeal) by a distinct and certain knowledge of the highest Prin-

ciples and Hopes of the *Ethnick* Religions, and by a sober comparing of that with these. He also much delighted in *Anatomy*, in which he acquired a considerable skill, which also he not a little improved by frequent Dissections. And in his publick Ministry, he often made use of this his insight, by composing, with *Galen*, Hymns to the Creator, whose infinite Wisdom he was often heard to admire, in the contrivance of Mans outward frame, and in the rare contexture, dependance and use of all, even the minutest parts, in the excellent Fabrick of Mans Body. As to his skill in the Languages, it was not contemptible, especially in those three which (as *Ludovicus Vives* saith) Christ sanctified upon the Cross.

Thirdly, *His Moderation and Humility.*

He managed his dissent in Judgment from others with great Charity, Humility, and Moderation, most strictly observing what he still exhorted his Flock unto, *viz. To speak evil of no man*, much less of Dignities. Insomuch that when his Judgement was at any time desired concerning any Sermon which he had heard, and any Minister, (Conformist, or Non-conformist) though weak and mean, he would yet ever find matter of Commendation, none of Dispraise, judging the Minister and his Discourse, at least, to be honest, and of good intent. He abhorred to intrench on the Divine Prerogative, in judging of Mens States before the Time; and in condemning Mens Actions at all adventures, without considering their lessening or altering Circumstances. And as he liked to judge no man beyond his Sphere, and speak evil of no Man; so in his Life did he reap as great and visible Reward as any for this most Christian Practice; for the Tongues even of all did pay tribute to his good Name; which was a thing so entire and sacred, that scarce a *Rabsheka* or *Shimi* could find a passage by which to invade it. His good Name was as a precious Box of Ointment, by his Death especially broken and poured forth, the delicious scent whereof all those Hearts with great delight retain, which like *Lydia*'s, were opened to his Heavenly Doctrine; and not only so, but they will perpetuate it, whilst they have Childrens Children by whom to eternize his Memory.

Fourthly,

Fourthly, *His Practice as to Church-Communion. His Judgement as to Obedience to Authority.*

As respects his Practice, and moderate Opinion in point of Church-Commuion, and his Judgement in point of Obedience to the Supream Power, together with his great regard to, and earnest insisting on Second-Table Duties, much may be said to his worthy praise. He as frequently attended on the Publick worship, as his opportunities and strength permitted, and often declared his very good liking of some Sermons, which he heard from the present Incumbent. He did not account that none could worship God aright, unless in all Instances, and smaller Circumstances of Worship, they wholly accorded with his Apprehensions; But with the Divine Apostole he had learnt to say, *Notwithstanding every way, whether in Pretence or in Truth, Christ is preached, and I therein do rejoyce, yea, and will rejoyce.* He knew of how great moment it was, that the Publick worship of God should be maintained, and that its Assemblies should not be relinquished, though some of its Administrations did not clearly approve themselves unto him, because upon the account of some Imperfections and Pollutions in them, supposed or real, to withdraw Communion, is evidently to suppose our selves joyned before our Time to the Heavenly Assembly; or to have found such an one here on Earth, exempt from all mixtures and imperfections of Worshippers and Worship. He abandoned not all Forms, but their formal use; neither those in particular, publickly Established, (through a fond prejudice or partiality, as may be affirmed of too many,) but hath been heard much to commend that Form of Thanksgiving, both Excellent and Antient, *viz.* the *Te Deum*, and particularly that Sentence in it, *The noble Army of Martyrs praise thee*; which he was wont to mention with a certain Exultation. So moderate and calm he was in his Judgement, that when the two new Forms in the *Liturgy*, *viz.* on the horrid Decollation of King *Charles* the First, and on the return of King *Charles* the Second, were first Printed, he was so far from Nauseating them, because Forms, or because bearing the stamp of Authority, that he had ever resolved to read them, (though

then only, as I remember, recommended) had not some occurrences, which I need not name, prevailed with him at present to forbear.

His Loyalty.

It appeared that he had a due sense of the grand importance of the Obedience of Subjects to the Supream Magistrate, by some excellent Sermons which he Preached on that of the Apostle, *Rom.* 13. *ver.* 1. a little before his Election, where, and when his Judgement was so strict, as unjustly to offend some, whose weakness and ignorance, by reason of a long Proscription of the Regal Power, had made over-scrupulous, or erroneous. His Loyalty also to his Prince, he discovered in observing the injunction of the Wise Man, *viz. Not to Curse the King, no not in his Bed-Chamber, or Retiring-Rooms*; for he hath often been seen with indignation to turn from, and hush into silence, all Reports or Surmises, true or false, which directly, or indirectly, did tend to detract from, and defame Dignities, accounting them no cause of withdrawing or lessening our just Honour and Obedience; but rather of giving our selves the more to prayer and Humiliation.

Fifthly, *His respect to Second-Table Duties.*

He was not only a man aspiring to the Heights, but also respecting the due breath and extent of Religion, being well-advised, how much the Vitals and honour of Religion in the world are conserved by, and concerned in a conscionable discharge of Second-Table Duties. That he had a deep sense of the great advantage or disadvantage accruing to Religion, by the strict or remiss performance of the Duties of the Second-Table, and particularly those of the Fifth Commandment; all bear him witness in, that he upon several Texts for a long time together, most faithfully instructed his people in Relative-Duties, (than which, none indeed are more momentous, and less observed) and most sharply reproved the Guilty for their failures therein; on all which Relations, their Duties, and Defects, he particularly, and with much Zeal insisted. Witness also his great greif and indignations,

nations, which he frequently conceived, and with great vehemency expressed in lamenting over, and reproving some Professors of Religion, for their wretched neglect and breach of some Second-Table Precepts; the scandal and dishonour of which to Religion, and the Religious, how he resented, none but God and his own Soul did throughly know. He vehemently detested that impious and hellish design of putting asunder (in this matter) what God hath joyned together, *viz.* Those Commands respecting God, and our Neighbour; both which he hath equally appointed to us, as Rules of Direction and Judgement. He was neither *Legalist* nor *Solifidian*; neither *Ritualist* nor *Enthusiast*, not so much above in the Mount with God, as not also to come down to his Neighbour, whom he did accost as *Moses*, with both Tables in his Hand, on which his Life and Doctrine did constantly and excellently comment.

Sixthly, *His Labours in the Ministry.*

As Respects His great Instustry and happy Labours in the Ministry, together with his great Prudence and Compassion, in applying himself to the Souls of his Flock, according to their most pressing needs; none who knew the former, but must also confess, and admire at the latter.

1. *His Prudence in them.*

His Prudence; Then in apportioning, as well as designing, the most suitable and seasonable Instructions to his People, was most apparent, in that he was still (after he had finished a foregoing Text or Discourse) even at a loss, as he hath often expressed himself to some of his Friends, what Subject most advantageous and seasonable to his Auditory he should next insist on; so far he was from aiming or shooting at Rovers in his Divine Instructions and Exhortations, And so loth he was to labour in vain, and to pass from one Discourse to another, as one unconcerned whether he had sown any good Seeds or no on the Hearts of his Hearers; that in the close of his Applicatory part on any Text, (which sometimes he handled for a considerable while)

while) he ever expreſſed his great unwillingneſs to leave that Subject, till he could have ſome aſſurance, that he had not fought in that Spiritual Warfare againſt Sin, as one who beateth the Air; when alſo he expreſſed his great fear, leſt he ſhould after all his moſt importunate Warnings, leave them as he found them. And here with how much Holy Taking *Rhetorick*, did he frequently expoſtulate the Caſe with Impenitent Sinners, in words too many to mention, and yet too weighty to be forgotten; vehemently urging them to come to ſome good Reſolve before he and they parted, and to make their choice either of Life or Death.

2. *His Compaſſion on Souls.*

His Compaſſion alſo towards all commisted to his charge was moſt manifeſt, eſpecially towards the Ignorant; thoſe that were out of the way, and thoſe that did move heavily on in the way.

1. *On the Ignorant, in inſtructing and catechizing them.*

To the Ignorant. And here knowing that *without knowledge the Heart is not*, and cannot be *good*; and conſidering alſo how too ſucceſsfully the evil one, by ſowing evil Seeds betimes in the hearts of Youth, doth ever after foreſtal and defeat the moſt laborious endeavours for their Recovery and Salvation: Thus knowing and conſidering, he was in nothing more induſtrious, and in nothing more happy and ſucceſsful in exerting his induſtry, than in an early ſowing thoſe Bleſſed Seeds of Divine Knowledge in the Hearts of all the Youth that he could reach in perſon or otherwiſe; by which they were exceedingly formed to receive all good Impreſſions. During the time of his publick Miniſtry on every Lords-day in the Afternoon he conſtantly catechiſed, before a great Congregation, the Youth of each Sex by turns, amongſt whom were ſeveral both young Men and Women, ſometimes Five or Six of the chief Scholars of the Free-School, ſometimes five or ſix of the Apprentices of the Town; ſome of whom, though of mans eſtate, who accounted it not a diſgrace to learn (according to the guiſe of this mad World)

World) but to be ignorant. Sometimes, of the other Sex, five or six young Gentlewomen, who were under his Wifes Tuition, (and so his Domestick over-sight) kept their turns, of whom she had not a few, and those the Daughters of Gentlemen of good Rank far and near, whose laudable emulation, and love to their Father (as they stiled him) and to the Work, was the cause why they were not so over-bashful as to decline so advantageous a course; by which, together with domestick Instructions and Example, even all received a tincture of Piety and Religion, and many a through Impression: Besides these, several Virgins also, and among these the Daughters of some of the chief Magistrates in the Town did keep their turns. In this his course he drew out on the short Answers in the *Assemblies Catechism*, an excellent Discourse on all the points of the Christian *Theology*, which he handled successfully, reducing his discourse to several Heads, which he also proved by pertinent Places of Scripture; which done, he gave both the Heads and Proofs written at length, on a Week day, to those whom he designed to Catechize on the ensuing Lords-day, which, besides the short Answers in the *Catechism*, and the annexed Proofs they committed to Memory, and rendred on the After-noon of the day aforesaid. Throughout all which course he approved himself to be a most substantial Divine.

Neither did his Catechistical Labours rest here, but also on *Thursdays* in the Afternoon (as I remember) he Catechised in the Church, Street by Street, whole Families: excepting the Married or more Aged, in order: Which Exercise (I suppose) he designed as preparatory to his Lord's-Days Work. Besides this, on *Saturdays* in the Morning, he Catechised the Free-School of that place, instructing them in the Points of Christian Doctrine, and excellently explaining the Answers in the *Assemblies Catechism*, discovering a Mine of Knowledge in them, and in himself. How excellent was his design, and great his Labour, besides all this, in going from House to House, and instructing both Old and Young, is elsewhere abundantly declared. Neither was this his Labour in vain, but became even as successful as laborious; for there are few but have gratefully acknowledged that by this means they were either led into the knowledge, or in-

duced

duced to the belief, choice and practice of that which was and is of Soveraign advantage to them to this day. And how happy and likely a course he took herein to advance Religion in the Nation, on the hearts and lives of men, and how far less successful and probable all other means are, aiming at this end, without this initial Work, it is left to all pious and considering men to judge.

2. *On those that Err, by reproving and reducing them.*

He had not only compassiòn over the *Ignorant*, but also over those who *were out of the way*; witness his faithful and effectual discharge of that great Duty of giving seasonable reproofs, of which his great faithfulness there is abundant mention elsewhere. And by so much the more did his excellent discharge hereof speak forth his high praise, by how much the more difficult he ever apprehended it aright to apply it. He hath been often heard to say, *That it was far more difficult to him to give than to take a Reproof, considering how great Wisdom, Courage, Compassion, Self-denyal, &c. is required in order to its right discharge.* And though he was so rarely Passive, and often Active in this Work, yet the frequency of his giving a Reproof, never made it so easie as to be less difficult than to receive it. But ever his Work, was to him, not only an Act of the greatest Self-denyal, but also the result of a strong conflict within, twixt his Indignation at the Sin, and Compassion on the Sinner. And yet the consideration of the difficulty was not to him an Argument to forbear, but rather a stronger Motive to undertake it; who ever delighted to converse in, and conquer the difficulties of Christianity, both in doing and suffering. Small difficulties here were not his match, and there were no noble Atchievements in Religion, to which he attained not, or vigorously aspired.

His truly Heroick Spirit.

As it is said of *Themistocles*, that famous *Athenian* Captain, that the Acts of *Miltiades* broke his Sleep; so as truly may it be said of this Blessed Saint, That the Acts and Monu-

Monuments of the Famous Worthies, mentioned in the *Hebrews*, and of those of the same Atchievements with them, in all Ages of the World, even broke his sleep, by impregnating his Soul with high designs of aspiring after their perfections. Oft therefore he hath been heard to excite Christians so long to move in the Sphere of difficulties, till the sweet severities of Christianity (as he often called them) were subdued, and even made familiar; encouraging them with this consideration, That then they would highly approve their Divine Love and Sincerity, and conceive a pleasure in those difficult Acts, which would equal, yea, exceed the pleasure of their natural Actions.

3. *On the Doubting, by Resolving and Releasing them.*

Neither had he only compassion on those that were out of the way, but also *on those who moved heavily on in the way.* How he hath often raised and rectifyed desponding Christians, those who are too prone to account doubting, which is their Sin, to be their Duty and Vertue. At once he hath often unloosened them from the straitness of their needless fears and disquiets, and undeceived them by discovering the latent unbelief that did lie lurking in such despondings, assuring them in these words, *That under a sly pretence of Humility, they did call in question God's Veracity.*

Seventhly, *His singular Piety.*

As respects his singular Piety, all who knew him can say much, and yet all but little, considering how much more hath escaped the most tenacious memory, observant eye, and attentive ear. Yet he must be wretchedly inobservant, who amidst so many and great instances of it, can make no reflections.

How much he conceived it as his own, and others greatest Interest, Ornament, and Felicity herein to excel, will be manifest by his Exhortation which he gave to a young Scholar, ready to depart to the University, in words to this purpose: *I know,* saith he, *that you will labour to excel in Learning, but be sure to excel as in that, so also and especially in Holiness, which will render you one of the most useful and amiable Creatures*

Creatures in the World. Learning will render you perchance acceptable to men, but piety both to God and Men: by that you will shine only on Earth to the Clods thereof, and perhaps in some obscure corner of it; but this is an Orient Pearl, which will shine in you on Earth and in Heaven, both to God, Angels, and Men. How much he dwelt on this Exhortation, and these Apprehensions, will be evident by a Pious Letter which he sent to the Person forenamed, some years after, wherein his words are these: "O study God, and study your self closely, and pursue "Holiness more than Learning, though both these together "make a happy Constellation, and are like *Castor* and *Pollux*; "which when they appear together, do ever presage good to "the Mariners. And that it might appear that he did not only commend Holiness in the general, but also in the particular and chief Instances of a Holy Life: He excellently proceeds in the same Letter, saying, "I much commend unto "you those four beautifying Lessons, so shortly comprehend-"ed in this Distich,

Spernere mundum, spernere nullum, spernere sese,
Spernere se sperni, quatuor ista beant.

His contempt of the world.

Happy is the man that can but learn this. When once a man is arrived hereto, he is above the Worlds reach, and hath attained to the true Heroick mind, so as that no external commotions will be able to disturb his Tranquillity; neither will the Comforts or Crosses here below, make any great accession to, or diminution from the serenity of his Spirit. And indeed, nothing was more conspicuous in this Blessed Saint, than that generous contempt of the World, that true loftiness, and yet profound humility of Spirit (of which the Lessons aforementioned, are but as so many instances) which he recommended unto others. He was much a stranger on the Earth, like the Kingly Prophet; not because with old *Barzillai* he could not, but would not taste or comply with its Pleasures and Delights; but he was chiefly induced by a forced exilement from his desired and delectable Habitation, to think on his state of Banishment from his Heavenly Country whilst here

here Militant upon Earth, and to ſolace his Thoughts under ſo great a grievance, by ſuch Divine Conſiderations as thoſe which he mentions in the following words of his forenamed Letter. *It was* (ſaith he) *the Divine Argument that* Epictetus *uſed for comfort in baniſhment. ubiq; habenda ſunt colloquia cum Deo. I met lately with a paſſage out of one of the Fathers, which I ingraved upon my heart,* Cui Patria ſolùm placet, nimis delicatus eſt; Cui omnis Terra Patria, is fortis eſt; Cui omnis Terra exilium, is ſanctus eſt. *That's worthy of a Saint indeed, to account himſelf always in the ſtate of Baniſhment, whilſt in the ſtate of Mortality, like the Worthies who ſojourned even in the Land of Promiſe, as in a ſtrange Country. Such a ſojourner I wiſh both my ſelf and you, and may the moveableneſs of our preſent State fix our deſires upon that Kingdom which ſhall never be ſhaken.* So far he.

His univerſal and uniform Obedience.

But to proceed; He declared that his Piety was Genuine and Excellent by its univerſal regard and extent, as to all GOD's Commands, ſo to all Men's Converſes and Employments; witneſs his earneſt and frequent Exhortations, whereby he did daily call upon his People to a conſtant uniform care over their Hearts and Ways. Nothing did he more paſſionately dehort them from, than from that undoing fraud unto their Souls, *viz.* Confining their Religion to their Cloſets, upon the ſuppoſal that in ſo doing they had there put in ſufficient ſecurity for their after converſation, and had bid fair for the Divine favour; as if Religion had taught Men only to kneel, and not how to work; and walk, as if it were ſolitary or deformed, loving only to move in the private Path, and narrow circle of our Morning or Evening Devotions, and ſo ever before and after to appear leaſt in ſight, or as it were a fury, and ſo to be limited, and not to be entruſted with the univerſal conduct of our Lives and Actions. For many there are who think fit rather to make Religion their Vaſſal, than undivided Companion; to command it, rather than it ſhould command them, and therefore they make it to keep its Times and Places, its Poſtures and due Diſtance, and

and think not good that it retain to their Company, or appear in their Words or Actions, unless when it may serve the use of a Cloak and cover of Hypocrisie and Iniquity.

His care of his Thoughts and Ends, especially Morning and Evening.

But enough of this digression. These his fore-mentioned momentous Exhortations, attended with most excellent Motives, designed chiefly to direct them how well to begin, and end the day in the fear, and as in the presence of GOD, by hallowing their Thoughts, and (as his Words were) setting their ends aright in the Morning, (then making their resolves, and piously fore-casting the Work of the day following) and by an impartial survey and examination in the Evening of their Compliance or Non-compliance with their foregoing Prescriptions unto themselves; whether they obtained their designs and ends, and how they acquitted themselves in the day foregoing.

His delight in Self-examination.

Thus by pointing at the two extreams in each day, he happily secured the middle. He tacitely convinced them by his own example and great growth in Piety hereby, and expressly by many other eminent instances, how advantagious a course he had recommended to them. To this end he much applauded those two no less excellent than common Books, the *Practice of Piety*, and *Scudders daily walk*. By this course he had taught himself and others, as by constant, though small gains, to arrive to great acquests in Christianity, by constant and short accounts, the more accurately to know the state of their Souls, and the more easily to discern their Progress or Declinings; so, as the more to rejoyce in and promote the one, and the sooner to put limits to and redress the other. Also he much inculcated on each Christian, that important duty of fore-appointing and fixing his ends, not only in the general, but as much as might be particularly and explicitely before each action of the day, but especially each solemn Action, revolving and conceiving such a Thought and Resolve as this in his Mind.

His

His frequent and generous Design.

This, or this will I do for GOD, &c. By which heedful course he assured the Observer, that he would hallow all his Actions, and reap this treble advantage (to say no more) both of espousing the Divine Direction and Blessing, and of obtaining a surer Testimony of his Sincerity, and also a stronger motive to Diligence, and an awful circumspectness in the right discharge of what he undertook. In compliance with this his Excellent Exhortation unto others, he knew not a Day wherein he arose without some Heavenly design of promoting GOD's Glory, and the good of Souls, accounting it a shame that the Covetous should arise with such anxious projects of compassing his desired wealth, the Ambitious his airy Honours and Grandeur, the Voluptuous his vain Pleasures; and that the Religious, who have so glorious a Prize and Trophies before their Eyes, should be Men of no Projects or Designs. If of any, it may be affirmed of him that according to his frequent and vehement Exhortation thereunto, he made Religion his business. Which worthy advice in the same words, he did so often inculcate, that a Gentleman meeting a plain honest Country Man, and discourring of Mr. *Allen*, cavill'd at this passage which he had often heard from him, as appearing unto him absurd and unintelligible, not knowing how any thing (as he said) could be called a Man's business, unless that which is secular; so foolishly ignorant of the just Interest and Power of Religion, is an unhallowed heart, and so apt to quarrel with that wholesome Advice, and loth to be in earnest in any thing, unless in the pursuit of Vanity or Vice.

His Delight in Meditation.

Neither did only the frequent and faithful performance of the two great difficulties of Christianity, *viz.* Reproof, and Self-Examination, (consisting of so many complicated Self-denyals) proclaim and improve his great Piety, but also his so great acquaintance with the delightsome Work of Heavenly Meditation. A *Specimen* of his profitable ma-

nagery of this Work, and his great Heights herein he often gave in some of his most excellent devotional and contemplative Discourses, both dropt from his Mouth, and committed to Writing. And as was his delight, so were his Converses with those Authors who did encrease his contemplative Pleasure; but particularly he delighted in Mr. *Baxters* Pious form of Meditation on the Heavenly Felicity, in the close of his *Saints Everlasting Rest*; great part whereof he so digested, as often to cite it with great pleasure, prefacing his Citations with these words; *most divinely saith that Man of GOD, Holy Mr.* Baxter, *&c.* And indeed had not his zeal for God's Glory and the Salvation of Souls, engaged him so much to an Active Life, he could have even lived and dyed wholly in Divine Contemplation and Adoration; so much did he delight to shrink within himself, and to abandon the view of the desperate Adventures, and Antick Motions of a mad world, that so being shut to these, he might only open his Soul to GOD and Glory displaying it to the glorious Beams of the Sun of Righteousness. Therefore did he often delight in his devotions to converse with the Fowls of the Air and the Beasts of the Field, since these were more innocent, and less degenerate than Man.

With streams and Plants did he delight to walk, and all these did utter to his attentive ear the praise and knowledge of his Creator, and in his unsetled sojournings from place to places he did often (to use his Words) look back with sweetness and great content on the places of his former pleasant retirements, setting as it were a Mark upon those which had marvellously pleased him in his Solitudes, by administring to his contemplative delight.

His delight in Praising, &c.

In the Close. His great perfection in holiness was manifest, in that he loved so much, and lived a life of praise, and Thanksgiving. Being arrived to some perfection, he desired and designed to antedate the work and Songs of Spirits made perfect. Thus *David* much proclaimed his perfection in Piety, by his so great heights in this Heavenly Employment. And it's Evident that Saints most devoted

to

to this Heavenly repaſt, are more perfect; becauſe the more Men adore and praiſe, the leſs they want, (for ſad and conſtant Complaints, and penſive Thoughts, are the Attendants of great wants) and the leſs men want, the more is their perfection. His Exhortations to Chriſtians did frequently deſign to raiſe them to that ſublime life of praiſe and Thankſgiving. Often hath he reproved Chriſtians charging them with the greateſt folly and ingratitude in ſo much neglecting this ſo pleaſing and profitable duty, and in intereſting it ſo little in their Religious Exerciſes. He much condemned them for that too general practice in thruſting ſo enlarging a part of their Devotions into ſo narrow a Room, as only the cloſe of their prayers. Eſpecially did he excite Chriſtians to this Duty on the Lord's Day, as the moſt proper Work for ſo Divine a Feſtival. Shaming them with the excellent Example of the Primitive Chriſtians, who welcomed in the Sun that brought ſo glorious a Day as the Chriſtian Sabbath; with their Heavenly Hymns to their Creator and Redeemer. And reproving them for ſo little conſidering and obſerving the proper end of its Inſtitution. But as reſpects his own practice, a great, yea, and ſometimes the greateſt part of his Prayer was Thanks-giving, and indeed he was never ſo much in his Element either in Prayer, or in preaching, as when he was extolling and adoring the Love of *Chriſt*, and marvelling at GOD's infinite Goodneſs in the Gift of his Son our Saviour.

Neither did he ſo gaze upon and adore Chriſt his Redeemer and his Redemption, as to forget to ſound forth the praiſes of GOD the Creator; for often he hath been heard with admiration and praiſe to take notice of the Divine Power and Wiſdom in the works of Creation, and therefore in the open Air, in the private retirement of ſome Field or wood, he delighted to addreſs himſelf to God in praiſe, that his eyes might affect his heart, and awake his glory. And here often he hath been heard to ſay; *That Man was the Tongue of the whole Creation, appointed as the Creatures Interpreter, to ſpeak forth, and make articulate the Praiſes which they but ſilently intimate.*

He much delighted in Vocal Muſick, and eſpecially in ſinging *Pſalms* and *Hymns*, particularly Mr. *Bartons*, wit-

ness his constant practice after Dinner else-where related. In him it may be said, in as high a degree as of most Saints on Earth, That each Thought was to him a Prayer, each Prayer a Song, each Day a Sabbath, each Meal a Sacrament, a Fore-taste of that Eternal Repast, to which he hath now arrived.

His Time-redeeming Thrift.

To conclude; that he might effect all the excellent purposes of a Holy Life, he set a high value on his most precious Time, and did with so wise and Holy Fore-cast each day redeem and fill it up, that he did not only not do nothing, but also not little, though in a little and short time. All Companies did hear him proclaim the price of Time, and how excellently and advantagiously he did it in publick before his Ejection, in several most useful Sermons on *Ephes.* 5. 16. many that heard him, do to this day, to their great comfort and profit, remember. And the more remarkable was this his Holy Thrift, because prophetical of his short aboad here on Earth.

His diligence and holiness in this his Sphere of Action, was a Presage of his speedy Translation, as with *Enoch*, to the Sphere of Vision and Fruition, for a reward of his singular Piety; it not being probable that he who made so great a haste to dispatch his Heavenly Work, should be long without his desired recompence.

CHAP. X.

A few Addition to the former Character, by his Reverend and Intimate Frend, Mr. R. F.

HE was a Person, with whom for many years I was well acquainted, and the more I knew him, the more I loved and admired the rich and exceeding Grace of GOD in him: I looked on him as one of the most elevated, refined, choice Saints, that ever I knew, or expect (while I live) to know; and that

that because (among others) I observed these things of him.

1. A most sincere, pure, and obsolute consecration of himself to *GOD* in *CHRIST JESUS*: his Soul had first practised the Covenant-Dedication, which his hand afterward prescribed, as a Pattern to others in his Father-in-Laws Book.

There seemed no sinister end, or false affection, to move or sway him in his way; But the good pleasure of the *LORD*, the edification of his Church and the Salvation of Souls, were the only Marks his eye seemed (at all) to regard, in his Designs and Acts: I know no other mans heart; but thus he appeared to my most attentive observation; and so I fully believe concerning him, as much as of any Person I ever saw.

2. In this his dedication to God, he was carried with the highest and purest flame of Divine Love that ever I observed in any: And that Love arising from a clear Vision of the Beauty of Divine Perfections, especially his Gospel Love; the sight of which Beauty and Excellency seemed perpetually to possess and ravish his Soul: This Love seemed wholly unmixed from all that carnal heat that would carry him into Fantastick or Indecent Expressions; But his mind seemed to be alwayes ascending with its might in the greatest calmness and satisfaction. Thus have I oft observed him in frequent and silent elevation of Heart, manifested by the most genuine and private lifting up of his eyes, and joyned with the sweetest smile of his Countenance, when (I am confident) he little thought of being seen by any: Thus have I oft heard him flow in Prayer and Discourse, with the clearest conviction, and dearest taste of divine Excellency and Goodness; and the fullest, highest, and most pleased expression of his being overcome by it, and giving up his ALL in esteem to it; but this Love, in the greatest demonstration, appeared by his perpetual greedy and unsatiable spending of his whole self for the Glory of God, good of the Church, and Salvation of Souls. His Head was ever contriving, his Tongue pressing, and his whole Man acting some design for these; so he lived and so he dyed: He laboured and suffered himself into the Maladies which ended him: And when he was at *Bath*, like a perfect Skeleton, and could move neither Hand nor Foot, when his Physicians had forbidden him all Preaching, and dissuaded him from Vocal Praying, (as being above his strength)

yet then would he almoſt daily be carried in his *Bath-Chair* to the Alms-Houſes, and little Childrens Schools, and there give them Catechiſms, teach them the meaning of them, and call them to an account how they remembred and underſtood. And he died deſigning away how every poor Child in *Somerſetſhire* might have, learn, and be inſtructed in the *Aſſemblies Catechiſm*; yea and at the expreſſion of his affection, I cannot but mention the frequenteſt Ecſtaſies or Raptures of Spirit, wherein he lay on his Bed (when his Body was even deprived of all power of its own motion, but with no great pain) in conſideration of Divine Love to him in general, and in particular, that he felt no great pain: Never heard I God ſo loved, and thanked, in the higheſt confluences of pleaſing providences by others, as he was by him in his affliction, for not inflicting great pain upon him; though he was otherwiſe ſo ſad a Spectacle of weakneſs, and looked ſo like death, that ſome great Ladies oft hindered his coming into the *Bath*, the gaſtlineſs of his Look did ſo affright them.

3. His pure and ſacred Love wrought in him a great Spirit of Charity and Meekneſs to Men of other Judgments and Perſuaſions; and great affection towards all ſuch in whom he found any Spiritual good. His Zeal was all of a building and no deſtroying nature; he had too much wiſdom to eſteem his own thoughts to be the ſtandard of all other Mens: His clear Light and pure Heat made him of a more diſcerning, ſubſtantial and divine Temper, than to reject any (in whom Charity could ſee any thing of a new nature) for differing from him in the Modes or Forms of *Diſcipline* or *Worſhip*, or Diſputable *Points*.

4. Suitably to his high degree of Holineſs and Divine Communion, he enjoyed the richeſt aſſurance of Divine Love to himſelf in particular, and his ſaving intereſt in Chriſt. I believe few men were ever born that attained to ſo clear, ſatisfied and powerful evidence, that his ſins were pardoned, and his Perſon accepted in *Jeſus*, into eternal Life, and had more glorious foretaſtes of Heaven. I remember once, coming in when he was kneeling down to Family Prayer his heart was (in that Duty) carried forth into ſuch expreſſions of love and praiſe for the ſealings of everlaſting Love and Life, as I never heard before or ſince; and ſuch as (I am fully ſatisfied) none could

could express, but who had received the white Stone with the new Name in it.

But this was not accidental to him, or unusual; for (whatever Clouds he might possibly have though I know of none) yet am I sure (for a good time before his Death) he lived in the very dawning to Glory, both in the full assurance of it as his Portion, and a Spirit of Sanctity, Love, and praise, like unto it.

And though in the very hour of his dying, his Disease had heat his Head; and in his Raptures, he had Expressions which at another time his Grace and Reason would not have used; yet, all the Copies, (I have seen of those Transports) in the substance of them, speak only fuller assurance of God's Love to him, and his highest returns of love to Christ again.

And I do not at all wonder, that a person shining so much with the Divine Image, and living so uninterruptedly in the clearest and nearest Divine Communion should enjoy such assurance of God's everlasting Love, and be filled so with Joy therein, and making such returns of Love and Praise thereto.

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To the Promoting of the Power

OF

GODLINESS,

BOTH IN

PERSONS & FAMILIES.

LONDON,

Printed for *Nevil Simmons*, at the *Princes Arms* in St. *Paul's* Church-Yard, and *Thomas Sawbridge*, at the *Flower-de-Luce* in *Little-Britain*. 1677.

CHRISTIAN LETTERS,

Full of

SPIRITUAL INSTRUCTIONS,

Tending

To the Promoting of the Power of Godliness, both in Persons, and Families.

LETTER I.

To his Wife to Dispose her to his Acceptance of Taunton, *on small Maintenance.*

My Dear Heart,

BY this time I hope thou hast received mine by *Martin*, and also an Answer touching their Resolution at *Taunton*. My thoughts have been much upon that business of late, so small as the outward Incouragements in point of Maintenance are, and methinks I find my heart much inclining that way. I will tell thee the Principles upon which I go.

First, I lay this for a Foundation, That a mans Life consisteth not in the Abundance of the things that he possesseth. It was accounted a wise Prayer that *Agur* put up of old, that he might only be fed with Food convenient for him. And certain it is that where men have least of the World, they esteem it least, and live more by Faith and in dependance upon

upon God, casting their care and burden upon him. O the sweet breathings of *Davids* soul! the strong actings of his Faith and Love, that we find come from him, when his condition was low and mean in the World. How closely doth he cling? How fully doth he relie upon God? The Holy Ghost seems to make it a Priviledge to be brought to a necessity of living by Faith, as, I think, I have formerly hinted thee, out of *Deut.* 11. 10, 11. Where *Canaan* is preferr'd before *Ægypt*, in regard of its dependance upon God for the former and latter Rain, which in *Ægypt* they could live without, and have supplies from the River. And certainly could we that are unexperienced, but feel the Thorns of those cares and troubles that there are in gathering and keeping much, and the danger when Riches increase of setting our hearts upon them, we should prize the happiness of a middle condition much before it. Doubtless, Godliness with contentment, is great gain. *Seekest thou great things for thy self* (faith the Prophet to *Baruch*) *seek them not.* Certainly a good Conscience is a continual Feast, and enough for a happy life: no man that Warreth intangleth himself with the affairs of this life, that he may please him who hath chosen him to be a Souldier. We should be but little incumbred with the things of this World, and withal free from a world of intanglements, which in a great place committed wholly to our charge, would be upon our Consciences as no small Burden.

Secondly, I take this for an undoubted truth, that a dram of Grace, is better than a Talent of Wealth; and therefore such a place where our Consciences would be free, and we had little to do in the World to take off our hearts and thoughts from the things of Eternity, and had the advantage of abundance of means, and the daily opportunities of warming our hearts with the blessed Society and Conference of Heavenly Christians, and no temptations to carry us away, nor discouragements in our walking with God, and the due performance of our duty is (if we pass a true and Spiritual Judgement, as the Holy Ghost in Scripture would) without comparison before another place, void of those Spiritual helps and advantages. Let us think with our selves, what though our Purses, our Estates, may thrive better

in

in a place of a large maintenance? yet where are our graces, our souls, like to thrive any way answerable to what they are in this? We should have but little in the World, and we could live hereafter; but alas, what is this if it be made up to us, as it will surely be in Communion with God and his People? If we thrive in Faith, and Love, Humility, and Heavenly mindedness, as above all places I know we are likely to do there, what matter is it though we do not raise our selves in the World? The thing it may well be accounted but mean; but alas, let us look upon it with a spiritual Eye, and then we shall pass another Judgement of it. Oh! who would leave so much Grace, and so much comfort in Communion with Christ and his Saints, as we may gain there, for the probabilities of living with a little more gentility and handsomeness in the World? 'Tis a strange thing to see how Christians generally do judge so carnally of things, looking to the things that are seen and Temporal, and not the things that will stick by us to Eternity. What is it worth a year? is the Maintenance certain and sure? VVhat charges are there like to be? these are the questions we commonly ask first, when we speak of setling. But alas, though those things are duly to be considered too, yet what good am I like to do? what good am I like to get? (Both which questions I think might be as comfortably Answered concerning this, as any place in *England*;) These should be the main interrogatories, and the chief things we should judge of a place to settle in. VVhat if we have but a little in the world? VVhy then we must keep but a short table, and shall make but a little noise in the world, and must give the meaner entertainments to our Friends. O but will not this be abundantly made up, if we have more outward and inward Peace, as we may well count we shall have. One dram of saving Grace will weigh down all this. Let others hug themselves in their Corn, and VVine, and Oyl, in their fat Livings, and their large Tables, and their great resort, if we have more of the Light of Gods Countenance, more grace, more comfort, who would change with them? Surely if *Paul* were to choose a Place, he would not look so much what 'twas a year, but would wish us to take that where we might be most likely to save our own and others Souls.

Thirdly,

Thirdly, That the best and surest way to have any outward Mercy, is to be content to want it. When mens desires are over-eager after the world, they must have thus much a Year, and a House well Furnished, and Wife, and Children, thus and thus qualified, or else they will not be content; God doth usually, if not constantly, break their wills by denying them, as one would cross a froward Child of his stubborn humour: or else puts a sting into them, that a man had been as good he had been without them, as a man would give a thing to a froppish Child, but it may be with a knock on his Fingers, and a frown to boot. The best way to get Riches, is out of doubt to set them lowest in ones desires. *Solomon* found it so: Alas, he did not ask riches, but wisdom and ability, to discharge his great Trust; but God was so pleased with his Prayer, that he threw in them into the Bargain. If we seek the Kingdom of God, and his Righteousness in the first place, and leave other things to him, God will not stand with us for these outwards, though we never ask them we shall have them as over measure; God will throw them in as the Vantage. And to this suits the experience of our dear *Honorathius*: and indeed (saith he, speaking of God) *Honorathius* finds That his only hiding place and refuge, and a place of succour, from the storms that fall upon him, and hath had such helps at a dead lift there, that he is engaged for ever to trust there. For when he hath been lowest and in the greatest straits, he hath gone and made his moan Heaven-ward, with free submission to the rightful disposer of all things, and he hath been so liberally supplied, as makes him very confident the best way to obtain any Mercy, or supply, is to be content to be without it: And he is perswaded nothing sets Gods Mercies further off, than want of free submission to want them. Certainly, God will never be behind-hand with us. Let our care be to build his House, and let him alone to build ours.

Fourthly, That none ever was, or ever shall be, a loser by Jesus Christ. Many have lost much for him, but never did, never shall any lose by him. Take this for a certainty, whatsoever probabilities of outward comforts we leave, whatsoever outward advantages we balk, that we may glorifie him in our Services, and enjoy him in his Ordinances more than otherwhere

where we could, we shall receive an hundred fold in this life. 'Tis a sad thing to see how little Christ is trusted or believed in the World: Men will trust him no farther than they can see him, and will leave no work for Faith. Alas, hath he not a thousand ways, both outward and inward, to make up a little outward disadvantage to us? What doth our Faith serve for? Have any ventured themselves upon him in his way, but he made good every word of the Promise to them? Let us therefore exercise our Faith, and stay our selves upon the Promise, and see if ever we are ashamed of our hope.

Fifthly, that what is wanting in the means, God will make up in the blessing. This I take for a certain truth, while a man commits himself and his affairs to God, and is in a way that God put him into: Now if a man have but a little income, if he have a great Blessing, that's enough to make it up. Alas, we must not account Mercies by the Bulk. What if another have a pound to my Ounce, if mine be Gold for his Silver, I will never change with him. As 'tis not Bread that keeps men alive, but the Word of Blessing that proceedeth out of the mouth of God; so 'tis not the largeness of the means, but the blessing of the Lord that maketh rich. Oh! if men did but believe this, they would not grasp so much of the world as they do. Well, let others take their course, and we will take ours, to wait upon God by Faith and Prayer, and rest in his Promise; and I am confident that is the way to be provided for: Let others toyl to enlarge their income, (but alas, they will find they go not the right way to work) we will bless God to enlarge our blessing, and I doubt not but we shall prove the Gainers.

Sixthly, That every Condition hath its Snares, Crosses, and Troubles, and therefore we may not expect to be without them where-ever we be, only that condition is most eligible that hath fewest and least. I cannot object any thing against the proposal of *Taunton*, but the meanness of the maintenance; but if our income be but short, we can I hope be content to live answerably. We must fare the meaner, that will be all the inconvenience that I know, and truly I hope we are not of the nature of that Animal, that hath his Heart in his Belly. I know how *Daniel* thrived by his Water and pulse, and think a mean Diet is as wholesome to the body, yea, and

and far less hurtful than a full and liberal is; and perswade my self it would be no such hard matter for us contentedly so deny our flesh in this respect. But let us consider how little and utterly inconsiderable this inconvenience is, in comparison of those we must reckon upon meeting with, if God cast us into another place, and whether this be not a great deal less than the trouble we shall have for want of comfortable and Christian Society, for want of the frequent and quickening means we shall here have, in wrangling and contending with the Covetous, or else losing our dues, in the Railings, and scandalous and malicious Reports, that are we see raised upon the best, by the wicked in most places, in their contentions about their right to the Sacraments, in our intanglement in the cares and troubles of this life, &c. all which we should be here exempted from. Upon these and the like considerations, I find my heart very much inclined to accept of their offer at *Taunton*. I beseech thee to weigh, and throughly consider the matter, and tell me impartially thy thoughts, and which way thy Spirit inclines, for I have always resolved the place I settled in should be thy choice, and to thy content. The least intimation of thy will to the contrary, shall over-ballance all my thoughts of settling there, for I should account it the greatest unhappiness if I should thus settle, and thou shouldst afterwards be disconcented at the straitness of our condition. But I need not have writ this, hadst not thou fully signified thy mind already to me, I had never gone so far as I have. Well, the Lord whose we are, and whom we serve, do with us as it shall seem good unto him. We are always as mindful as is possible of thee here, both together and apart. Captain *Lake* desired me to intreat thee to meet him one two hours in a day, for the Commemoration of Mercies upon the twenty third day of every Month. Send word to me of their Resolution at *Taunton*, in two Letters, lest possibly one should miscarry, though never a one did yet. I dare not think of setling under sixty Pound at *Taunton*, and surely it cannot be less. I have written as well as I could on a sudden my mind to thee, I have been so large in delivering my Judgement, that I must thrust up my Affections into a Corner. Well, though they have but a

corner

corner in my Letter, I am sure they have room enough in my heart: But I must conclude; The Lord keep thee my Dear, and cherish thee for ever, in his Bosom. Farewel mine own Soul,

I am as ever thine own Heart,

JOS. ALLEINE.

Oxon, May 27. 1659.

LETTER II.

[Prepare for Suffering.]

To my Dearly beloved the Flock of Christ in Taunton, *Grace and Peace.*

Most dear Christians,

MY extream straits of time will now force me to bind my long loves in a few short lines; yet I could not tell how to leave you unsaluted, nor choose but write to you in a few words, that you should not be dismayed neither at our present sufferings, or at the evil tidings that by this time I doubt not are come unto you. Now, Brethren, is the time when the Lord is like to put you upon the trial; now is the hour of temptation come. Oh! be faithful to Christ to the death, and he shall give you a Crown of life. Faithful is he that hath called you, and he will not suffer you upon his faithfulness to be tempted above what you are able. Give up your selves and your All to the Lord, with resolution to follow him fully, and two things be sure of, and lay up as sure grounds of everlasting consolation.

1. If you seek by prayer and study to know the mind of God, and do resolve to follow it in uprightness, you shall not fail either of direction or pardon; either God will shew you what his pleasure is, or will certainly forgive you if you miss your way. Brethren, fix upon your souls the deep and lively affecting apprehensions of the most gracious, loving, merciful,

sweet, compassionate, tender nature of your Heavenly Father, which is so great that you may be sure he will with all readiness and love accept of his poor Children when they endeavour to approve themselves in sincerity to him, and would fain know his mind and do it, if they could but clearly see it, though they should unwillingly mistake.

2. That as sure as God is faithful, if he do see that such or such a temptation (with the forethought of which you may be apt to disquiet your selves, lest you should fall away when thus or thus tried) will be too hard for your Graces, he will never suffer it to come upon you. Let not my dear Brethren, let not the present tribulations or those impending move you. This is the way of the Kingdom: persecution is one of your Land-marks; self-denial and taking up the Cross is your *A B C* of Religion; you have learnt nothing, that have not begun at Christs-Cross. Brethren, the Cross of Christ is your Crown; the reproach of Christ is your riches; the shame of Christ is your glory; the damage attending strict and holy diligence, your greatest advantage: sensible you should be of what is coming, but not discouraged; humbled, but not dismayed; having your hearts broken, and yet your spirits unbroken; humble your selves mightily under the mighty hand of God; but fear not the face of man: may you ever be low in humility, but high in courage; little in your own apprehensions of your selves, but great in holy fortitude, resolution and holy magnanimity, lying in the dust before your God, yet triumphing in faith and hope, and boldness and confidence over all the power of the enemies. Approve your selves as good Souldiers of Jesus Christ, with no *Armour*, but that of righteousness; *No weapons*, but strong crying and tears; looking for no Victory but that of Faith; nor hope to overcome, but by patience: now for the faith and patience of the Saints, now for the harness of your suffering Grace: O gird up the loyns of your mind, and be sober, and hope to the end: *fight not* but *the good fight of faith*: here you must contend and that earnestly. Strive not but against sin, and here you may resist even unto blood: now see that you chuse life, and embrace affliction rather than sin. Strive together mightily and frequently by prayer: I know you do, but I would you could abound more and more. Share my love among

among you, and continue your earneſt prayers for me, and be you aſſured that I am and ſhall be through Grace, a willing thankful Servant of your Souls concernments.

From the Common Gaol
May 2. 1663.

Joſeph Alleine.

LETTER III.

[Warning to Profeſſors.]

To my moſt dearly beloved, my Chriſtian Friends in Taunton, *Salvation.*

Moſt loving Brethren,

I Shall never forget your old kindneſſes, and the entire affections that you have ſhed upon me, not by drops, but by floods; would I never ſo fain forget them, yet I could not, they are ſo continually renewed; for there is never a day, but I hear of them; Nay, more than hear of them, I feel and taſte them. The God that hath promiſed to them that give to a *Prophet* though but a cup of cold Water, ſhall receive a *Prophets* reward; he will recompence your labour of love, your fervent prayers, and conſtant cryes, your care for my welfare, your bountiful ſupplies who have given me, not a cup of cold water, but the Wine of your loves, with the ſenſe, and tidings whereof I am continually refreſhed. I muſt, I do and will bleſs the Lord as long as I live, that he hath caſt my lot in ſo fair a place, to dwell in your communion; and eſpecially to go in and out before you, and to be the Meſſenger of the Lord of Hoſts to you, to proclaim his Law, and to Preach his Excellencies, to be his ſpokeſman to you, and to wooe for him, and to eſpouſe you to one Husband, and to preſent you as a chaſte Virgin unto Chriſt. Lord! how unworthy am I, everlaſtingly unworthy of this glorious Dignity, which I do verily believe the moſt brighteſt Angels in

Heaven would be glad of, if the Lord saw it fit to imploy them in this work! Well, I do not, I cannot repent, notwithstanding all the difficulties and inconveniences that do attend his despised Servants, and hated ways, and that are like to attend them; for we have but sipped yet of the Cup, but I have set my hand to his plow; my Ministry I took up with you, and my Testimony I finished with you, though I thought I had espoused you till death; and when I was entred into that Sacred Office, which through rich Grace I was imployed in, I told you in the close of what I spake before, the laying of the holy Hands upon me (most gladly do I take up this Office with all the persecution, affliction, difficulties and tribulation and inconveniencies that do and may attend it) and blessed be God, I am through his goodness of the same mind still, and my tribulations for Christ, do (to him be Glory, for to me belongs nothing but shame and confusion of face) confirm my choice and my resolution to serve him with much more than my labours. Verily, Brethren, it is a good choice that I have commended to you: Oh! that there might not one be found among you that hath not made *Mary's* choice, I mean of that good part which shall never be taken away from you. Brethren, let them take up with the world that have no better portion: be content that they should carry the Bell, and bear away the riches and preferments and glory and splendor of the World. Alas! you have no reason to envy them: verily, they have a lye in their right hand: Ah! how soon will their hopes fail them: how soon will the crackling blast be out, and leave them in eternal darkness: they shall go to the generation of their Fathers, they shall never see light, like sheep they shall be laid in their Grave, and the upright shall have Dominion over them in the morning. But for you my Brethren, I am jealous that none of you should come short of the Glory of God. I am ambitious for you that you should be all the heirs of an endless life, the living hopes of the Saints, the inheritance incorruptible, undefiled, and that fades not away.

Ah my Brethren! why should not you be all happy? I am jealous for you with a Godly jealousie, lest a promise being left you of entering into his rest, any of you should come short of it. O look diligently, lest any man fail of the Grace

of God: Alas! how it pities me to see this Rest neglected! How it grieves me that any of you should fall short of mercy at last! That any of that flock over which the holy Ghost hath made me in part overseer, should perish; when Christ hath done so much for you, and when his under officers (through his Grace, for we are not sufficient of our selves) have done somewhat to recover and save them. Ah dear Brethren! I was in great earnest with you when I besought you out of the pulpit, many a time to give a Bill of Divorce to your sins, and to accept of the match and the mercy that in the name of God Almighty I did there offer to you. Alas! how it pitied me to look over so great a Congregation, and to think that I could not, for my life I could not perswade them, one quarter of them, in likelihood to be saved? how it moved me to see your diligence in flocking not only to the stated Exercises, but to the Repetitions and to most hazardous opportunities, for which you are greatly to be commended, since the Law forbad my publick preaching, and yet to think that many of you that went so far, were like to perish for ever for want of going further. I must praise your diligent attendance on all opportunities: Blessed be God that made a willing ministry and a willing people: for I remember how I have gone furnished with a Train: How I went with the multitude to the House of God, with the voice of joy and praises, with the multitude that kept Holy-dayes. The remembrance of which moves my soul, but, O my flock, my most dear flock, how fain would I carry you further than the external and outward profession; O, how loth am I to leave you there! How troubled to think that any of you should go far and hazard much for Religion, and yet miscarry for ever by the hand of some unmortified lust, as secret pride or untamed passion, or an unbridled tongue, or which I fear most of all a predominate love of the world in your hearts. Alas must it be so, and is there no remedy but I must carry you to Heavens-gate and leave you there? Oh, that I should leave the work of your souls but half done; and bring you no farther than the *almost* of Christianity. Hear, O my people, hear, although I may command you, upon your utmost peril in the name of the Lord Jesus that shall shortly judge you, I beseech you, I warn you as a Father doth his

children, to look to the ſetling and ſecuring of your everlaſting condition; and for life take heed of your reſting in the outer-part of Religion, but to be reſtleſs till you find the through-change of Regeneration within, that you are quite new in the frame and bent of your hearts: for here is the main of Religion in the hidden man of the heart: for Chriſts ſake, for your Soul-ſake look to it, that you build upon the Rock, that you be ſure in the Foundation work, that you do unfeignedly deliver over your ſelves to the Lord to be under his command and at his diſpoſe in all things: ſee that you make no exceptions, no reſerve, that you caſt over-board all your worldly hopes, and count upon parting with all for Chriſt: that you take him alone for your whole happineſs. Wonder not that I often inculcate this: If it be well here, it is well all; if unſound here, the error is in the foundation and you are undone. Brethren, I ſee great tryals coming, when we ſhall ſee profeſſors fall like leaves in the Autumn, unleſs they be well ſetled: therefore is it that I would ſo fain have you look to your ſtanding, and to ſecure the main. And for you whoſe Souls are ſoundly wrought upon, O make ſure whatever you do: get and keep your evidences clear! How dreadful would your temptations be, if you ſhould be called to part with all for Chriſt, and not be ſure of him neither! get a right and clear underſtanding of the terms of life, which I have ſet before you in that form of Covenanting with God in Chriſt, that I commended to you. I would that none of you ſhould be without a Copy of it: be much in obſerving your own hearts, both in duties and out-crying mightily to God for aſſurance: If you cannot diſcern your eſtate your ſelves, go to ſome body that is able and faithful, and fully open your Caſe, your Evidences and doubts, and be extraordinary ſtrict and watchful in your whole courſe, and I doubt not but you will quickly grow up to aſſurance.

I cannot tell how to make an end, methinks I could write all the day to you, but my ſtraights of time are great, and my Letter already too long, yet I cannot conclude till I have given you my unfeigned thanks for your moſt kind, and gracious Letter. Surely it ſhall be in ſtore with me, and laid up among my Treaſures; that God is pleaſed ſo to unite your hearts to me, and to make uſe of me for your edification, is matter

matter of highest joy unto me; as also to see your stedfastness in Christ, your unshaken resolutions, notwithstanding all the Tempters wiles. Go on, my dearly Beloved, and the Lord strengthen your hands and your hearts, and lift you up above the fears of men. My most dear Brother *Norman* salutes you with manifold Loves and Respects, earnestly wishing that you may wear the Crown of perseverance; as also Brother *Turner*. The Lord strengthen, establish, settle you, and after you have suffered a while, make you perfect: I leave my Brethren in the everlasting Arms, and rest,

Your Embassador in bonds,

From the Common Gaol at Juelchester, *Junne* 13th. 1663.

Joseph Alleine.

LETTER IV.

[A Call to the Unconverted.]

To the Beloved People the Inhabitants of the Town of Taunton, *Grace, Mercy and Peace from God our Father, and from the Lord Jesus Christ.*

Most endeared and beloved Friends:

I Do most readily acknowledge my self a Debtor to you all, and a Servant of all, and therefore I have sent these few Lines to salute you all. My Lines did fall in a fair place when the Lord did cast my lot among you; for which I desire to be thankful. God hath been pleased to work a mutual affection between me and you. I remember the tears and Prayers that you have sent me hither with, and how I saw your hearts in your eyes; How can I forget how you poured out your Souls upon me! And truly you are a People much upon my heart, whose welfare is the matter of my continual prayers, care, and study. And oh! that I knew how to do you good: Ah! how certainly should never a son of

you miscarry if I knew how to save you. Ah: how it pities me to think how that so many of you should remain in your sins after so many and so long endeavours to convert and bring them in. Once more Oh my beloved, once more hear the call of the most high God unto you. The prison Preaches to you the same Doctrine that the pulpit did. Hear, O People, hear; he that hath an ear let him hear. The Lord of Life and of Glory offers you all Mercy, and peace, and Blessedness. Oh, why should you die? whosoever will, let him take of the waters of life freely; what miss of life when it is to be had for the taking? God forbid. O my Brethren, my soul yerns for you, and my bowels towards you. Ah, that I did but know what Arguments to use with you; who shall chuse my words for me that I may prevail with sinners not to reject their own Mercy? how shall I get within them? How shall I reach them? O that I did but know the words that would pierce them! that I could but get between their sins and them. Beloved Brethren, the Lord Jesus hath made me, most unworthy, his spokesman, to bespeak your hearts for him: And oh, that I knew but how to woo for him, that I might prevail! these eight years have I been calling, and yet how great a part do remain visibly in their sins, and how few, alas, how few souls have I gained to Christ by sound conversion? Once more I desire with all possible earnestness to apply my self to you, I have thought it may be a Sermon out of a Prison might do that which I could not do after my long striving with you, but have left undone; come then, O Friends, and let us reason together.

Many among you remain under the power of Ignorance: Ah! how often have I told you the dangerous, yea, damnable state that such are in. Never make excuses, nor flatter your selves that you shall be saved though you go on in this; I have told you often, and now tell you again, God must be false of his Word, if ever you be saved without being brought out of the state of ignorance: If ever you enter in at the door of Heaven, it must be by the Key of Knowledge, you cannot be saved, except you be brought to the knowledge of the Truth. A people that remain in gross ignorance, that are without understanding, the Lord that made them, will not have mercy on them. O why will you flatter your selves,

and

and wilfully deceive your own selves? when the God of Truth hath said you shall surely die if you go on in this estate: Oh, for the love of God and of your souls, I beseech you awake and bestir your selves to get the saving knowledge of God: you that are capable of learning a Trade to live by, are you not capable of learning the way to be saved? yea, I doubt not but you are capable if you would but beat your heads about it, and take pains to get it. And is it not pity that you should perish for ever for want of a little pains, and study, and care to get the knowledge of God? Study the Catechism, if possible, get it by heart, if not, read it often, or get it read to you, cry unto God for knowledge; improve the little you have by living answerably. Search the Scriptures daily, get them read to you if you cannot read them. Improve your Sabbaths diligently, and I doubt not but in the use of these means you will sooner arrive to the knowledge of Christ than of a Trade. But for thee, O hardened sinner, that wilt make thy excuses that thou hast not time nor abilities to get knowledge, and so sit still without it, I pronounce unto thee that thou shalt surely perish: And I challenge thee to tell me, if thou canst, how thou wilt answer it before the most High God when he shall sit in Judgement upon thee, that thou wouldest be content to undergo a seven years Apprenticeship to learn how to get thy living, and that thou mightest have got the knowledge of the principles of Religion in half the time, but thou wouldest not beat thy head about it.

Many are swallowed up in meer profaneness: Alas! that there should be any such in a place of such means and mercies; but it cannot be concealed. Many of them proclaim their sin like *Sodom*, and carry their deadly Leprosie in their foreheads. I am ashamed to think that in *Taunton* there should be so many Ale-house-haunters and Tiplers, so many lewd Gamesters, and Rioters and debauched livers; so many black mouthed Swearers, who have Oaths and Curses for their common language, so many Raylers at Godliness, and Prophane Scoffers, so many lyars and deceitful Dealers, and unclean and wanton wretches. O what a long list will these and such like make up, if put together: it saddens me to mention such as these. O how crimson is their guilt! how often

have

have you been warned, and yet are ſtill unreformed, yea loofe and profane. Yet one warning more have I ſent after you from the Lord to repent. Return, O ſinners, what! will you run into everlaſting burnings with your eyes open?

Repent, O Drunkards, or elſe you ſhall be ſhut out of the Kingdom of Heaven, 1 *Cor.* 6. 9, 10. Repent, O ſwearers, elſe you ſhall fall into condemnation, *Jam.* 5. 12. Repent, O lyars, put away lying, and ſpeak every one truth to his neighbour; elſe you ſhall have your part in the Lake that burneth with fire and brimſtone, *Rev.* 20. 8. Repent, O company-keepers, forſake the fooliſh and live, but a Companion of the wicked ſhall be deſtroyed, *Prov.* 13. 20. Repent you Deceivers of your unrighteous dealings, or elſe you ſhall have no Inheritance in the Kingdom of God, 1 *Cor.* 6. 9, 10. The Lord that made us, knows my earneſt deſire for your converſion and Salvation, and that I ſpeak not this to you out of any evil will toward you, for I will lie at your feet to do you good, but out of a ſenſe of your deplorable eſtate, while you remain in your ſins. I know there is mercy for you if you do ſoundly repent and reform, and bow to the Righteouſneſs and Government of the Lord Chriſt: but if you go on, and ſay, you ſhall yet have peace, I pronounce unto you, that there is no eſcape, but the Lord will make his wrath to ſmoak againſt you, he will wound the head of his enemies, and the hairy ſcalp of ſuch an one as goeth on ſtill in his Treſpaſſes.

Others have eſcaped the groſs pollutions of the world, but ſtick in the form of godlineſs, and content themſelves with a negative Righteouſneſs, that they are no Drunkards, nor Swearers, *&c.* or at beſt with an outward conformity to the duties of Religion, or ſome common workings, inſtead of a ſaving. O I am jealous for you that you ſhould not loſe the things that you have wrought, and miſs your reward for want of ſincerity: for the Lords ſake put on, and beware of periſhing in the Suburbs of the City of Refuge: beg of God to make through-work with you, and be jealous for your ſelves; get a right underſtanding of the difference between a Hypocrite and a ſincere Chriſtian, and try your eſtates much, but only with thoſe marks, that you are ſure from the Scripture will abide Gods tryal.

But for you that fear the Lord in ſincerity, I have nothing but good and comfortable words: I have proclaimed your happineſs in the laſt Token I ſent to the Town: I mean the abſtract for the Covenant of Grace, upon the Priviledges, comforts, mercies there ſummed up, and ſet before you. May your ſouls ever live; what condition can you deviſe wherein there will not be abundance of comfort, and matter of joy unſpeakable to you. O Beloved, know your own happineſs, and live in that holy admiring, commending, adoring, praiſings of your gracious God, that becomes the people of his praiſe. I have been long, yet methinks I have not emptied half my heart to you: I treſpaſs much, I fear, upon the Bearer, therefore in haſte I commend you to God. The good will of him that dwelt in the Buſh be with you all. The Lord create a defence upon you, and Deliverance for you; the Lord cover you all the day, and make you to dwell between his ſhoulders! I deſire your conſtant, inſtant, earneſt Prayers for me, and reſt,

A willing Labourer, and thankful Sufferer for you.

From the common Gaol in Juelcheſter, *July* 4*th.* 1663.

JOS. ALLEINE.

LETTER V.

[Truſt God, and be ſincere.]

To my moſt endeared Friends, the Servants of Chriſt in Taunton, *Grace and Peace,*

Moſt dearly Beloved and longed for, my Joy and Crown:

MY hearts deſire and prayer to God for you is, that you may be ſaved. I know that you are the But of mens rage

rage and malice: but you may satisfie your selves as *David* in his patient sustaining of *Shimei*'s fury and curses: It may be the Lord will look upon our affliction, and requite good for their cursing this day. But however it may be for that, be sure to hold on your way: your name indeed is cast forth as evil, and you are hated of all men for Christs-sake, for your profession of his Gospel, and cleaving to his ways and servants: but let not this discourage you, for you are now more than ever blessed: only hold fast, that no man take your Crown. Let not any that have begun in the Spirit, end in the flesh. Do not forsake God, till he forsake you; he that endureth to the end shall be saved: The Promise is to him that overcometh; therefore think not of looking back: Now you have set your hands to Christ's Plow, though you labour hard, and suffer long, the Crop will pay for all: now the Lord is trying what credit he hath in the World, and who they be that will trust him. The unbelieving World are all for present pay; they must have ready money, something in hand, and will not follow the Lord when there is like to be any great hazard and hardship in his service. But now is the time for you, my Beloved, to prove your selves Believers, when there is nothing visible but present hazard and expence, and difficulty in your Makers service. Now it will be seen who can trust the Lord, and who trusts him not: Now, my Brethren, bear you up, stand fast in the Faith, quit you like men, be strong: now give glory to God by believing. If you can trust in his Promises for your reward now, when nothing appears but the displeasure of Rulers, and Bonds, and losses, and tribulation on every side, this will be somewhat like Believers. Brethren, I beseech you to reckon upon no other but crosses here. Let none of you dream of an earthly Paradise, or flatter your selves with dreams of sleeping in your ease, and temporal Prosperity, and carrying Heaven too. Think not to keep your Estates, and liberties and consciences too; Count not upon rest till you come to the Land of Promise. Not that I would have any of you to run upon hazards uncalled; No, we shall meet them soon enough in the way of our duty, without we will balk it, and shamefully turn aside: but I would have you cast overboard your Worldly hopes, and count not upon an earthly

felicity,

felicity; but be content to wait till you come on the other ſide the Grave. Is it not enough to have a whole eternity of happineſs yet behind? If God do throw in the comforts of this life too into the bargain, I would not have you throw them back again, or deſpiſe the goodneſs of the Lord: but I would, my Brethren, that you ſhould uſe this world, as not abuſing it, that you ſhould be crucified to the world, and the world to you; that you ſhould declare plainly that you ſeek a Countrey, a better Countrey, which is an Heavenly. Ah! my dear Brethren, I beſeech you carry it like Pilgrims and ſtrangers, I beſeech you abſtain from fleſhly luſts, which war againſt your Souls; for what have we to do with the cuſtomes and courſes and faſhions of this world, who are ſtrangers in it! Be contented with Travellers lots: know you not that you are in a ſtrange Land? all is well as long as it is well at home; I pray you Brethren, daily and frequently to conſider your condition and ſtation: do you not remember that you are in an Inn; and what though you be but poorly attended, and meanly accommodated? though you fare hard, and lie hard? Is this a ſtrange thing? what ſhould Travellers look for elſe? will you ſet forth in a Journey, and promiſe your ſelves nothing but fair way and fair weather? Shall a man put forth to Sea and reckon upon nothing but the calm? If you were of the World, the World would love his own. But now God hath choſen you, and called you out of the World, therefore the World hateth you: But remember, my Brethren, it is your duty to love them, even while they hate you; and to pray for mercy for them that will ſhew no mercy, nor do no Juſtice for us. This I deſire you to obſerve as a great duty of the preſent times: And let not any ſo far forget their duty and pattern, as to wiſh evil to them that do evil to us, or to pleaſe themſelves with the thoughts of being even with them. Let us commit our ſelves to him that judgeth righteouſly, and ſhew our ſelves the children of the moſt High, who doth good to his Enemies, and is kind to the unkind and unthankful: And what though they do hate us? Their love and good will were much more to be feared, than their hatred, and a far worſe ſign. Brethren, keep your ſelves in the love of God; here is Wiſdom. O happy ſouls, that are his Favourites! For the

the Lords-sake look to this, make sure of something: look to your sincerity above all things in the World: let not any of you conclude, that because you are of the suffering party, therefore all is well: Look to the Foundation, that your hearts be soundly taken off from every sin, and set upon God above as your blessedness: Beware that none of you have only a name to live, and be no more than almost Christians. For the love of your Souls, make a diligent search, and try upon what ground you stand, for it heartily pities me to think that any of you should be in so deep, and hazard so much as those must do that will now cleave to the hated ways of the people of God, and yet lose all at last for want of being thorow and sound in the main work, I mean conversion and Regeneration. None so miserable in all the world as an unsound Professor of Religion now is, for he shall be hated and persecuted of the World, because he takes up a Profession, and yet rejected of God too, because he sticks in a Profession: but when once you bear the marks of Gods favour, you need not fear the Worlds frowns: Cheer up therefore, Brethren, be strong in the Lord, and of good courage under the Worlds usage: Fear not, in our Fathers House there is bread enough, and room enough; this is sufficient to comfort us under all the inconveniencies of the way, that we have so happy a Home, so worthy a Portion, so ready a Father, so goodly an Heritage, so sure a Tenure. Oh, comfort one another with these words: let God see that you can trust in his Word: let the world see that you can live upon a God. I shall share my Prayers and loves among you all, and commit you to the Almighty God: the Keeper of Israel that never slumbereth nor sleepeth, be your Watch-man and Keeper to the end, Farewel. I am

A servant well-wisher of your Temporal and Eternal Happiness,

From the common Gaol at Juelchester, July 24. 1663.

Joseph Alleine.

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LETTER VI.

[Look out of your Graves upon the World.]

To my moſt dearly Beloved Friends, the choſen of God in Taunton, *Grace and Peace.*

Moſt endeared Chriſtians,

MY heart is with you, though I am Abſent, as to my Bodily preſence, from you, and therefore as I have often already, ſo I have now written to you to ſtir up your pure minds by way of Remembrance, and to call upon you for your ſtedfaſt continuing, and vigorous proceeding in the ways of God. Dear Friends, and fellow Souldiers under Chriſt the Captain of our Salvation, conſider your calling and Station, and approve your ſelves as good Souldiers of Jeſus Chriſt, as men of reſolution and courage, be diſcouraged with no difficulties of your preſent Warfare. As for humane affairs, I would have you to be as you are, *Men of Peace.* I would have you *Armed not for reſiſting*, God forbid, but for *Suffering only*, as the Apoſtle hints: You ſhould reſiſt, even to the uttermoſt, ſtriving againſt Sin. Here you muſt give no quarter, for if you ſpare but one *Agag*, the life of your Souls muſt go for the life of your ſins: you muſt make no Peace, for God will not ſmile on that Soul that ſmiles on Sin, nor have any Peace with him, that is at peace with his Enemy. Other Enemies you muſt forgive, and love, and pray for (which I again deſire you to mind as one ſpecial duty of the times) but for theſe Spiritual Enemies, all your affections, and all your Prayers muſt be engaged againſt them; yea, you muſt admit no Parley: It's dangerous to diſpute with Temptations. Remember what *Eve* loſt by Parleying with Satan: you muſt flie from Temptations, and put them off at firſt with a Peremptory denial. If you will but hear the Devils Arguments, and the Fleſhes Pleas, and fair Pretences, it is an hundred to

to one but you are insnared by his Sophistry. And for this present evil World, the Lord deliver you from its Snares. Surely you had need watch and be sober, and use your spiritual Weapons dexterously and diligently, or else this *world* is like to undo you, and destroy you. I have often warned you not to build upon an External happiness; and that you should promise your selves nothing but hardship here: Oh still remember your station; Souldiers must not count upon Rest, and Fulness, but Hunger, and Hardness. Labour to get right apprehensions of the World. Do not think these things necessary; one thing is needful: You may be happy in the want of all outward comforts. Do not think your selves undone, if brought to Want or Poverty: study Eternity, and you will see it to be little material to you, whether you are Poor or Rich; and that you may have never such an opportunity for your advantage in all your lives, as when you put all to hazard, and seem to run the Vessel upon the Rocks. Set your enemies one against the other; Death against the World; no such way to get above the World, as to put your selves into the possession of Death.

Look often upon your Dust that you shall be reduced to, and imagine you saw your Bones tumbled out of your Graves, as they are like shortly to be, and men handling your Skulls, and enquiring whose is this. Tell me of what account will the world be then, what good will it do you? put your selves often into your Graves, and look out from thence upon the World, and see what judgement you have of it then. Must not you shortly be forgot among the Dead? your places will know you no more, and your Memory will be no more among men, and then what will it profit you to have lived in fashion and repute, and to have been Men of esteem? one serious walk over a Church-yard, *as one speaks*, might make a man mortified to the World. Think upon how many you Tread, but you know them not: no doubt they had their Estates, their Friends, their Trades, their businesses, and kept as much stir in the World as others do now. But alas, what are they the better for any, for all this? know you not that this must be your own case very shortly? Oh the unhappiness of deceived man! how

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miserably is he bewitched, and befooled, that he should expend himself for that which he knows shall for ever leave him. Brethren, I beseech you lay no stress upon these perishing things, but labour to be at a Holy indifferency about them: Is it for one that is in his wits to sell his God, his conscience, his soul, for things that he is not sure to keep a week, nor a day, and which he is sure after a few sleepings and wakings more to leave behind him for ever? go and talk with dying men, and see what apprehensions they have of the World? if any should come to such as these, and tell them here is such and such preferments for you, you shall have such titles of honour and delights, if you will now disown Religion, or subscribe to iniquity; do you think such a motion would be embraced? Brethren, why should we not be wise in time! why should we not now be of the mind of which we know we shall be all shortly? woe to them that will not be wise till it be to no purpose! woe to them whose eyes nothing but Death and Judgement will open! woe to them that though they have been warned by others, and have heard the Worlds greatest Darlings in Death to cry out of its vanity, worthlesness and deceitfulness, and have been told where and how it would leave them; yet would take no warning, but only must serve themselves too, for warnings to others. Ah my Beloved, beware there be no worldly Professors among you, that will part rather with their part in Paradise, than their part in *Paris*; that will rather part with their Consciences than with their Estates; that have secret reserves in hearts to save themselves whole, when it comes to the pinch; and not to be of the Religion that will undo them in the world. Beware that none of you have your hearts where your Feet should be, and love your *Mammon* before your Maker. It is time for you to learn with *Paul*, to be Crucified to the World.

But it is time for me to remember that 'tis a Letter, and contain my self within my limits. The God of all Grace, stablish, strengthen, and settle you in these shaking times, and raise your hearts above the fears of the worlds threats, and above the ambition of its favours. My dearest loves to you all, with my fervent desire of your Prayers May the Lord of

Hosts be with you, and the God of *Jacob* your refuge. Farewell my dear Brethren, Farewel, and be strong in the Lord; I am

Yours to serve you in the Gospel, whether by Doing or Suffering,

From the common Gaol at Juelchester, *June* 31. 1663.

JOS. ALLEINE.

LETTER VII.

[First, Christian Marks: 2. Duties.]

To the Beloved, my most endearing, and endeared Friends, the Flock of Christ in Taunton, *Salvation.*

Most dearly Beloved and longed for, my Joy and Crown:

I Must say of you as *David* did of *Jonathan*, Very pleasant have you been unto me, and your love to me is wonderful. And as I have formerly taken great content in that my Lot was cast among you, so through grace I rejoyce in my present Lot, that I am called to approve my love to you by suffering for you; for you, I say: for you know that I have not sought yours but you; and that for doing my duty to your souls, I am here in these Bonds, which I do cheerfully accept through the grace of God that strengtheneth me. Oh! that your hands might be quickened and enlarged by these my Bonds! that your hands might be strengthened, and your hearts encouraged in the Lord your God by our sufferings! See to it, my dearly Beloved, that you stand fast in the power of the Holy Doctrine which we have Preached from the Pulpit; preached at the Bar; preached from

from the Prison to you: It is a Gospel worth the suffering for: see that you follow after holiness, without which no man shall see God: Oh the madness of the blind World, that they should put from them the only Plank upon which they can scape to Heaven! Surely the Enemies of Holiness are their own Enemies. Alas for them! they know not what they do. what would not these foolish Virgins do at last, when it is too late for a little of the Oyl of the wise! Oh, for one dram of that Grace which they have scorned and despised. But let not any of you, my dear People, be wise too late: Look diligently lest any man fail of the Grace of God. Beware that none of you be cheated through the subtlety of Satan and deceitfulness of your hearts with counterfeit grace. There is never a grace but hath its counterfeit; and there is nothing in all the world that is more common, or more easie, than to mistake common and counterfeit Grace for true and saving: and remember you are undone for evermore, if you should die in such a mistake: Not that I would shake the confidence of any sound Believer, who upon often and through search into the Scripture and his own heart, and putting himself upon Gods tryal, hath gotten good evidence that his Graces are of the right kind: Build your confidence sure; See that you get the knowledge of the certain and infallible marks of salvation, and make sure by great observing your own hearts that these marks be in you, and then you cannot be too confident. But as you love your souls take heed of a groundless confidence. Take heed of being confident before you have tried. Dear Brethren, I would fain have you all secured against the day of Judgement; I would that the state of your souls were all well setled: Oh how comfortably might you think of any troubles, if you were but sure of your pardons! Were your Salvation out of doubt, no matter though other things were in hazard. I beseech you whatever you neglect, look to this: I am afraid there are among you that have not made your peace with God yet; that are not yet acquainted with that great work of Conversion: such I would warn and charge before the living God to speed into Christ, and without any more disputes or delayes to put away their iniquities, and to come in and deliver up themselves to Jesus Christ, that

they may be saved. It is not your profession, nor performing external duties, nor partaking of external Priviledges that will save you: No, no, you must be converted, or condemned. It is not enough that you have some love and liking to Gods ways and people, and are willing to venture something for them; all this will not prove you sound Christians: have your hearts been changed? have you been soundly convinced of your sins? of your damnable and undone condition in your selves? and your utter inability to lick your selves whole again by your own duties? have you been brought at least to such a sight and sense of sin, as that there is no sin, though agreeable to your constitution, though a support to your gain, but you do heartily abhor it, and utterly disallow of it? are you brought to such a sense of the beauty of holiness, and of the Laws and ways of God, as that you do desire to know the whole mind of God, and would not excuse your selves by ignorance from any duty, and that you do not allow your selves in the ordinary neglect of any thing that conscience charges upon you as a duty? are your very hearts set upon the glorifying and enjoying of God, as your greatest happiness, which you desire more than Corn and Wine, and Oyl? had you rather be the holiest than be the richest and greatest in the world? and is your greatest delight (ordinarily, and when you are your selves) in the thoughts of God, and in your converings with God in Holy Exercises? Is Christ more precious than all the world to you? and are you willing upon the through consideration of the strictness and holiness, and self-denying nature of his Laws, yet to take them all for the rule of your thoughts, words, and actions? and though Religion may be dear, do you resolve if God will assist you by his Grace, to go through with it, let the cost be what it will? happy the man that is in such a case. This is a Christian indeed, and whatever you be and do short of this all is unsound. But you that bear in your souls the marks of the Lord Jesus above mentioned, upon you I should lay no other burden, but to hold fast, and make good your ground, and to press forward towards the mark. Thankfully acknowledge the distinguishing grace of God to your souls: and live rejoycingly in the hopes of the glory of God, the hopes that shall never make you ashamed: live daily in the praises of

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your Redeemer: be much in admiring God, and ſtudy the worthineſs, exeellency, and glory of his Attributes: let your ſouls be much taken up in contemplating and commending his glorious perfection, and bleſſing your ſelves in the goodly portion you have in him: live like thoſe that have a God, and then be diſconſolate if you can: If there be not more in an infinite God to comfort you, than in a Priſon, or poverty, or other affliction to deject you, our Preaching is vain, and your Faith is vain. Let the thoughts of God be your daily repaſt: and never be ſatisfied till your hearts run out as freely, naturally, conſtantly, unweariedly after God, as others do after the World: a little force upon your hearts for a while to turn them into this holy Channel, may quickly come ſo to habituate your minds to holineſs, that they may naturally run that way. But it is time to ſhut up: Farewel my dear Brethren, the Lord God Almighty be a protection to you and your exceeding great reward: Farewel in the Lord. I am

Yours in the Bowels of the Lord Jeſus,

JOS. ALLEINE.

From the common Gaol at Juelcheſter, *Sept.* 11. 1663.

Juſt now I received your melting Letter, to which I am not able now to return an anſwer, but ſhall with ſpeed: your very great affections for me cannot but move me, and make me ready to repeat again the firſt words of my letter above. The Lord inable me to return ſomething to you for your great loves; I am ſenſible I have come very ſhort of my duty to you: but I muſt needs tell you, my Bowels are moved with your loves, which I hope I ſhall greatly prize: once more Farewel.

My dear Brother *Norman* remembers you with much love, deſiring that you may be blameleſs and harmleſs, the Sons of God without rebuke in the midſt of a crooked and perverſe Nation, among whom ye ſhould ſhine as lights in the world.

LETTER VIII.

[How to shew love to Ministers, and live joyfully.]

To the most Loving and dearly Beloved, my Christian Friends in Taunton, *Grace, Mercy, and Peace from God our Father, and from the Lord Jesus Christ.*

Most endeared Brethren,

I Have received your moving melting letter, and could not look over *such* tender expressions of your working affections, without some commotions in my own: I may confidently say, I spent more Tears upon those lines, than ever you did Ink: your deep sense of my labours in the Ministry I cannot but thankfully acknowledge, and take notice of: yet withal, heartily and unfeignedly confessing, that all was but the duty which I did owe to your precious and immortal Souls: which God knows, are very much short of my duty. The omissions, imperfections, defects, deadness, that accompanied my duties I do own, I must and will own, and the Lord Humble me for them. But all that was of God (and that was all that was good) be sure that you give to God alone. To him I humbly ascribe both the Will, and the Deed, to whom alone be Glory for ever.

My dear Brethren, my business as I have often told you, is not to gain your hearts, or turn your eyes toward me, but to Jesus Christ: His Spokesman I am, will you give your hearts to him? will you give your hands, your names to him? will you subscribe to his Laws, and consent to his office, and be at through defiance with all his Enemies? This do, and I have my Errand. Who will follow Christs Colours? who will come under his Banner? this shall be the man that shall be my Friend; this is he that will oblige me for ever. Do these Letters come to none that are yet unsanctified? to no loose sinner? to no ignorant sinner? to no unsound professor? Oh that there were none such indeed! oh that I had left no such behind me! but would they do me a kindness, as

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I believe they would, oh then let them come away to Jesus Christ at this call! Lie no longer O sinner, in thy sin, be no more in love with darkness, stick no longer in the skirts and outside of Religion, demurr no longer, dispute not, and waver no more, halt no further, but strike in throughly with Jesus Christ, except nothing, reserve nothing, but come off throughly to the Lord, and follow him fully. And then happy man that thou shalt be, for thou wilt be made for ever; and joyful man that I shall be, for I shall save a Soul from death. The earnest and pitiful beggings of a poor Prisoner, do use to move some Bowels: hear O Friends, will you do nothing for a Minister of Christ? Nothing for a Prisoner of Jesus Christ? methinks I hear you answer, [yea, rether what will we not do, he shall never want while we have it; he shall need no office of Love, but we will run and ride to do it.] Yea, but this is not it that I beg of you; will you gratifie me indeed? then come in, kiss the Son, bow to the Name of Jesus; not in a Complement, with Cap and Knee, but let your Souls bow, let all your Powers bend Sail, and do him homage. Let that Sacred Name be Graven into the substance of your hearts, and lie as a bundle of Myrrhe between your Breasts. Let me freely speak for him, for he is worthy for whom you shall do this thing; worthy to be beloved of you; worthy to have your very hearts, worthy to be admired, adored, praised, served, glorified to the uttermost by you, and every Creature; worthy for whom you should lay down all, leave all: Can any thing be too much for him? can any thing be too good for him? or too great for him? come give up all, resign all, lay it at the Feet of Christ Jesus, offer all as a Sacrifice to him, see that you be universally the Lords; keep nothing from him: I know through the goodness of God that with many of you this work is not yet to do: but this set solemn resignation to the Lord is to be done more than once; and to be followed with an answerable practice when it is done: See that you walk worthy of the Lord; but how? in the *fear of the Lord*, and in the *comfort of the Holy Ghost*; let these two go together. So shall you adorn the Doctrine of God our Saviour: and experience the Heavenly felicity of a Christians life: While

Holineſs is made the But of others Perſecution, do you make it the white, the *mark* of your proſecution; that you *live it* up as much as others *cry it down*. O watch and keep your Garments about you; the plain, but comely cloathing of humility, the ſeamleſs Coat of Chriſtian unity, the ſtrait and cloſe Garment of ſtrictneſs, mortification and ſelf-denial, the warm winter-Garment of love and charity, this Garment will keep you warm in the Winter: love will not be quenched by the Waters, nor cooled by the nipping Froſts of perſecution and oppoſition. Cleave faſt to Chriſt, never let go your hold; cling the faſter, becauſe ſo many are labouring to knock off your fingers, and looſen your hold. Hold faſt your Profeſſion, hold faſt your Integrity, hold faſt the beginning of your confidence ſtedfaſt to the end: If you do but keep your hold, and make good your ground, and keep your way; all that the World can do, and all that the powers of darkneſs can do, can never do you harm. Keep your own Vineyard with conſtant care and watchfulneſs, and be ſure that there be no Inroad made upon your conſciences, that the Enemy do not get between you and home, between your ſouls and God; and then let who or what will aſſail you without, you need not fear: let this be your daily exerciſe, to keep your conſciences void of offence: keep fair weather at home, however it be abroad. But I would not only that you ſhould walk *holily*, but that you ſhould walk *comfortably*: But I need ſay the leſs to this, becauſe the fear of the Lord and the comfort of the Holy Ghoſt, do lie together. Oh the proviſion God hath made for your continual joy and comfort: dear Brethren, do but underſtand your own bleſſedneſs, happy men that you are, if you did but know and conſider it: who would count himſelf poor and miſerable that hath all the fulneſs of the Godhead for his ? found in this deep: can you find any bottom? take the height of the Divine Perfections if you can, till then you cannot tell your own felicity. Take a ſurvey of Immenſity, tell me the longitude or latitude of infinite goodneſs and mercy of the Eternal Diety: if you can do this, you may gueſs at your own happineſs. Oh Chriſtians! live like your ſelves, live worthy of your Portion, of your Priviledge, and your glorious prerogatives. I am in haſte, and it is time for

me

me to end; however, that you may walk worthy of your glorious hopes, and may live answerably to the mercies you have received from above, is the great desire of.

Your Souls fervent well-wisher in the bonds of affliction and tribulation,

From the Prison at Juelchester, September 18. 1663.

JOS. ALLEINE.

LETTER IX.

[Easie Sufferings.]

To the most Loving and Beloved, my Christian Friends at Taunton, *Salvation.*

DEarly Beloved and longed for, my Joy and Crown, for whom I am an Embassabour in Bonds: what thanks to render to God on your behalf, I know not, for your fervent charity towards me, and all the servants of my Lord, for all your labours of love, for all your diligence, and boldness, and resolution, in owning the despised way, and hated servants of the Lord Jesus, in an evil day. The Lord is not unrighteous to forget this: Is not this upon record with him, and sealed up among his Treasures? surely the Lord will have mercy upon *Taunton*: I have no doubt but that the God of your Mercies hath yet a choice blessing in store for you; be not weakned by my Bonds. Glory be to God in the Highest, that he hath accounted me worthy not only to Preach the Gospel to you, but also to confirm it by the parting with my much valued liberty, so dear a People, so sweet Relations, comforts, conveniencies, which I enjoyed in all abundance when I was with you. When I look back upon all the circumstances of the late Providence, I must say as they of Christ upon his Miracles, *He hath done all things well*; it is all as I would have it, I am fully satisfied in my Fathers good pleasure,

Verily

Neighthere is no little honour and happiness, no little peace and priviledge in these Bonds. Verily all is true that I have told you of the All-sufficiency of God, of the fulness of Christ, of the satisfactoriness of the promises of the peace, tranquillity, content, and security, that is to be had in a life of Faith. Surely methinks I should be content to seal to these things at a much dearer rate than this; but my gracious Father will not put me to the hardest Lesson at first: Oh what reason have I to speak good of his name! what else should I do all my days, but love, and fear, and preach, and praise, so good a God? When I look back upon the gentle dealings of God with me, I often think he hath brough me up as indulgently as *David* did *Adonsjah*, of whom it is said, *His Father had not displeased him.* I have received nothing but good at the hands of the Lord all my days; and now he doth begin to afflict, I see so much Mercy in this very Gaol, that I must be more thankful for this than for my prosperity. Surely the name of the place is, *The Lord is here*: Surely it may be called *Penitl.* Be strong in the Lord, my Brethren, be patient, stablish your hearts, for the coming of the Lord draws nigh. In nothing be terrified by your Adversaries. Now let those that fear the Lord be often speaking one to another. I hear that Satan is practising to send more of you after me: I desire and pray for your liberty: but if any of you be forced hither for the testimony of the Gospel, I shall embrace you with both arms. Fare you well, my most dearly Beloved: be perfect, and be of good comfort, be of one mind, live in peace, and the God of Love and Peace shall be with you. My Brethren in Bonds salute you with much affection, rejoycing to behold your order and the stedfastness of your Faith in Christ: I share my heart among you, and know that I am

The willing Servant of your Faith and Joy,

IOS. ALLEINE.

From the common Gaol at Ivel-chester, *Sept.* 28. 1663.

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LETTER X.

[The Love of Christ.]

To my Beloved in the Lord, the Flock of Christ in Taunton, *Grace and Peace.*

Most Loving and best Beloved,

MY heart is with you, my affections are espoused to you. And methinks I could even say with the Apostle, *(you are in my heart, to live and die with you:)* and who can but love where they have received so much love (and continually do) as I have from you! the Lord require your love which is great (and if compared with his, but little) with his which is infinite; this is a love worthy of your ambition, worthy of your adoration and admiration. This is the Womb that bore you from eternity, and out of which have burst forth all the Mercies, Spiritual and temporal, that you enjoy. This was the love that chose you, when less Offenders, and those that being converted, might have been a hundred fold more serviceable to their Makers Glory, are left to perish in their sins: May your souls be filled with the sense of this love. But it may be you will say, how shall I know if I am an object of electing love? Left an unbelieving thought should damp your joy; know in short, that if you have chosen God, he hath certainly chosen you. Have you taken him for your Blessedness? and do you more highly prize, and more diligently seek after conformity to him, and the fruition of him than any, than all the goods of this World? If so, then away with doubts, for you could not have loved, and have chosen him, unless he had loved you first. Now may my Beloved dwell continually in the thoughts, the views, the tastes of this love. Get you down under its shadows, and taste its pleasant Fruits. Oh the Provisions that love hath made for you, before the Foundation of the World! Ah silly dust, that ever thou shouldest be thought upon so long before thou wast: that the contrivances of the infinite Wisdom, should be taken up about thee! that such a Crawling thing, such a

mite,

Mite, a Flea, should have the consultations of the Eternal Deity exercised about thee! verily his love to thee is wonderful. Lord what is man! thou tellest us he is *Dust and Vanity, a worm, nothing, less than nothing*; how then dost thou love him! oh wonderful! be astonished ye Heavens at this, be moved ye strong foundations of the Earth. Fall down ye Elders, strike up ye Heavenly Quires, and sing yet again, *Glory to God in the highest*: for all *our* strings would crack to reach the Notes of love, praise, and admiration that this love doth call for. Oh that ever emptiness and vanity, should be thus prized! that *Jehovah* should make account of so worthless, so useless a thing as man! that ever baseness should be thus preferred! that ever nothing should be thus dignified! that ever rottenness should be thus advanced, a Clod, a Shadow, Potsheard, should be thus glorified! Oh Brethren, I study, I beseech you, not to requite or retaliate (there's impossibility, and blasphemy in such a thought) but to admire and imitate his love. Let love constrain you, let love put you upon doing, and prepare you for suffering; forget not a love so memorable, undervalue not a love so unvaluable; I would have you all the captives of love: may the cords of love draw you towards, and knit you to your Redeemer; may the divided streams be united in him. Alas, that our souls are so narrow, that the Waters are so shallow with us! how little, how very little would our love be, if he had it all, infinitely less than the Glow-worm to the Sun, or the Atome to the Universe? and have we any of this little to spare for him? Oh that we might love him with our little! Ah! that all our little powers were ingaged for him! Brethren, here is no excess: Oh love the Lord ye his Saints! he is worthy for whom you shall do this. Do but think what love hath done for you, and think if you can, what it means to do for you. This is the love that yearned upon you, when in your Blood, no eye pity'ing you. This is the love that took you up when you were robbed and wounded, and left for dead, and poured in Wine and Oyl into your wounds. This is that love that reprieved, and spared, and pardoned, when the Law had condemned you, and Justice would have had you delivered up; and your Self-condemning consciences gave up all for lost, concluding there was no hope. This is the love, the expensive

love

love that bought you from the power of darkneſs, from the eternal burnings, the devouring fire in which you muſt otherwiſe have dwelt. Do you not remember how you were hungry, and it fed you, naked and it cloathed you, ſtrangers and it took you in, ſick and it viſited you, in Priſon and it came unto you? you were dead and are alive, you were loſt and are found. And methinks I ſee how love runs to meet you, and falls upon your necks, and kiſſeth the Lips that deſerve to be loathed, and rejoyces over you, and makes a Feſtival, and as it were a Holiday in Heaven to you, inviting Angels to rejoyce. And if the friends do rejoyce, how much more doth the father? for ſaith he, *Theſe my Sons were dead and are alive, were loſt and are found.* Oh melting Love! ah Brethren, how ſtrange is this, that our recovery ſhould be Heavens triumph, the joy of God and Angels. That this love ſhould feaſt us, and feaſt over us, and our Birth-day ſhould be kept in Heaven: that this ſhould be the round at Heavens Table, and the burden of the Song above: [*For this my Son was dead, and is alive,*] and well, what remains but that you ſhould be another manner of People, than ever yet you have been, more holy, more humble, more even, more reſolved, more lively, more active? where is your Zeal for the Lord of Hoſts? will ſlender returns ſuffice you in anſwer to ſuch a love? God forbid. But neceſſity calls me off from going any further. May the love that choſe you, and redeemed you, for ever dwell in you, and overſhadow you, and bear you ſafe to the Kingdom. In the Holy Arms of Divine Love I deſire to leave you. May you live under its daily Influences, and be melted and overcome with its warming Beams, with its quickning, piercing, powerful Rays. My moſt dear love to you all. See that you live not in a dull, fruitleſs, lifeleſs courſe. Be patient, be watchful, inſtant in Prayer, fervent in Spirit, ſerving the Lord. I am very healthful and chearful through grace. See that none of theſe things move you that befal us. Fare you well my dear Brethren, farewel in the Lord, I am

Yours in the ſtrongeſt Bonds of Affection, and Affliction,

Joſeph Alleine.

From the Priſon at Juelcheſter,
October 23. 1663.

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LETTER XI.

[Remember Christ Crucified, and Crucifie Sin.]

To the Faithful and Well-beloved People, the Servants of Christ in Taunton, *Salvation.*

Most dear Christians,

I Am by Office a Remembrancer, the Lords Remembrancer for you, and your Remembrancer in the behalf of Christ. My business is, with the Apostle, to stir up your pure minds by way of Remembrance. And what or whom should I remember you of, but your mindful Friend, your Intercessour with the Father, who liath you always in remembrance, appearing in the presence of God for you? May his memory ever live in our hearts, though mine should die: Oh remember his Love more than Wine, remember in what a case he found you, and yet nothing could annihilate his heart, nor divert the purpose of his Love from you: He loathed not your Rags nor your Rottenness: he found you in a loathsome vomit and filthiness, in nasty and verminous tatters, (think not these expressions too odious: no Pen can describe, no heart can imagine the odiousness of sin in his sight, in which you lay and rolled your selves as the filthy Swine in the mire) yet he pitied you, his Bowels were moved, and his Compassions were kindled, when one would have thought his wrath should have boiled and his indignation have burned down to Hell against you: he loathed not but loved you, and washed you from your sins in his own Blood: Ah monstrous and polluted Captives! Ah vile and putrid Carkasses! that ever the holy Jesus should take the hands of you, and should his own self wash you, and rinse you! methinks I see him weeping over you; and yet it was a more costly Bath by which he cleansed you. Ah Sinners look upon the streaming Blood flowing out warm from his blessed Body, to fetch out the ingrained filthiness that you

by

by sin had contracted. Alas! what a horrid filthiness is sin, that nothing but the blood of the Covenant could wash away! and what a love is Christs, that when no Sope nor Nitre could suffice to cleanse us, when a whole Ocean could not wash nor purifie us, would open every vein of his heart to do the work! Look upon your crucified Lord: do you not see a sacred stream flowing out of every Member? ah, how those holy hands, those unerring Feet do run a stream to purge us! Alas, how that innocent Back doth bleed with cruel scourgings to save ours! how the great drops of blood fall to the ground from his sacred Face in his miraculous sweat, in his bitter and bloody Agony, to wash and beautifie ours! how his wounded heart and side twice pierced, first with love and pity, and then with Souldiers cruelty, do pour out their healthful and saving Flouds upon us? Lord, how do we make a shift to forget such a love as this? ah mirrors or rather monsters of ingratitude, that can be unmindful of such a Friend: do we thus requite him? is this our kindness to such an obliging Friend! Christians where are your affections? to what use do you put your faculties? what have you memories for, but to remember him? what have you the power of loving for, but that you should love him? wherefore serves joy or desire, but to long for him and delightfully to embrace him? may your souls and all their Powers be taken up with him: may all the little doors of your souls be set open to him. Here fix your thoughts, here terminate your desires; here you may light your Candle and kindle your fire when almost out. Rub and chafe your hearts well with the deep consideration of the love of Christ, and it is a wonder if they do not get some warmth. The Lord shed abroad his love in your hearts by the H. Ghost: Oh, that this love might constrain you! Brethren what will you do now for Jesus Christ? Have you never a Sacrifice to lay upon his Altar? come, and I will shew you what you shall do, let your hands be in the blood of your sins, fall foul with them, search them out with diligence, search your hearts and your houses; whatever iniquities you find there, out with them, put them far from your Tabernacles; if you Crucifie them not, you are not Jesus his Friends. God forbid

bid that there should be a lying Tongue, or any way of deceit in your Shops. That his service should give place to the World in your Families. Far be it from any of you, my Brethren, that you should be careful to teach your children and servants the way of your Trades and Callings, and neglect to instruct them in the way of Life. Is weekly Catechising up in every one of your Families? The Lord convince any of you that may be guilty of this neglect: Oh, set up God in your Houses; and see that you be not slovenly in Closet performances: beware of serving the Lord negligently; serve not the Lord with that which cost you nothing: look to it that you content not your selves with a cheap and easie Religion. Put your flesh to it: be well assured that the Religion that costs you nothing will yield you nothing: keep up the life of Religion in your Family and Closet duties. Fear nothing like a customary and careless performance of Gods service. Judge your own selves whether lazie wishes, idle complaints, and yawning Prayers are like to carry you through the mighty difficulties that you must get through if ever you come to Heaven. When you find your selves going on in a listless, liveless, heartless course, and have no mind to your work, ask your selves, is this to take the Kingdom of Heaven by violence, or can I hope to win it without? See that you sacrifice your selves to the Lord, that you deliver up your selves to him, that now you live to Christ himself. As Christ hath made over his life and death to you, so let it be your care to live and die to him: labour to forget your selves and look upon all your enjoyments as Christs goods; upon your time, parts, strength, as his Talents: look upon your selves only in the quality of Servants and Stewards that are to husband all these for your Lords advantage, and as those that must give an account. And pray for me that I may take the Counsel that I give. I bless the Lord, I want nothing but the opportunity of being serviceable to you, and to enjoy you: but I hope the Lord will make my bonds for you to be useful to your edification; that is the White I aim at, if I may glorifie God, and serve your Souls best by being here, I shall never wish to come out, though I confess liberty of it self is very precious.

Finally,

Finally, Brethren, Farewel: be perfect, be of good comfort, be of one mind, live in peace, and the God of Love and Peace shall be with you, I am

Thy ready Servant of your Faith and Joy,

JOS. ALLEINE

From the Prison at Juelchester,
Octob. 14. 1663.

My dear Brother *Norman* salutes you tenderly, desiring you to be patient, to stablish your hearts, for the coming of the Lord draweth nigh.

LETTER XII.

[For daily Self-Examination.]

To the most Beloved People, the Flock of Christ in Taunton, *Salvation.*

Most dear Brethren,

I Would my time were as long as my heart, that I might open my self to you; but I was not without some discontent diverted, when I was setting my self to have written at large to you. Now I am pinched, however I could not leave my dear charge altogether unvisited, but must needs salute you in a few Lines. Brethren how stands it with you? doth the main work go on? do your souls prosper? This is my care, beware that you Flag not, that you faint not now in the evil day. I understand that your dangers grow upon you; may your Faith and courage and resolution grow accordingly, and much more abundantly to overtop them. Some of your enemies I hear are in great hopes to satisfie their lusts upon you; well, be not discouraged my dear Bre-

thren, but bleſs the Lord who of his abundant Mercy, hath ſo remarkably preſerved you ſo long beyond all expectation. Let it not be a ſtrange thing to you, if the Lord do now call you to ſome difficulty: forſake not the Aſſembling of your ſelves together, as the manner of ſome is. I plainly ſee the Coal of Religion will ſoon go out, unleſs it have ſome better help to cheriſh it, than a Carnal Miniſtrie, and lifeleſs Adminiſtration. Dear Brethren, now is the time for you that fear the Lord, to ſpeak often one to another: manage your duties with what prudence you can, but away with that Carnal prudence, that will decline duty to avoid danger. Is the Communion of Saints worth the venturing for? Shut not up your doors againſt godly Meetings. I am told that it is become a hard matter, when a Miniſter is willing to take pains with you, to get place: Far be this from you my Brethren. What, ſhut out the word! Suppoſe there be ſomewhat more danger to him that gives the Miniſter entertainment? Is there not much more advantage accordingly? did not *Obed Edom*, and his Houſe get the bleſſing by entertaining the Ark there? or do you think God hath never a bleſſing for thoſe that ſhall with much Self-denial entertain his Meſſengers, his Saints, his Worſhip? are you believers, and yet are afraid you ſhall be loſers by Chriſt? do you indeed not know that he that runs moſt hazard for Chriſt, doth expreſs moſt love to Chriſt, and ſhall receive the greateſt reward; away with that unbelief, that prefers the preſent ſafety, before the future glory.

I left you ſome helps for daily Examination, I am jealous leſt you ſhould grow ſlack, and ſlight, and careleſs in that duty. Let me ask you in the name of the Lord, doth never a day paſs you, but you do ſolemnly and ſeriouſly call your ſelves to an account, what your carriage hath been to God and Men? Speak conſcience, Is there never an one within the hearing of this Letter, that is a neglecter of this duty? doth every one of your Conſciences acquit you? Oh that they did! oh that they could! tell me, would not ſome of you be put ſhrewdly to it, if I ſhould ask you when you read or thought over the queſtions that were given you for your help? and would you not be put to a bluſh, to give me an anſwer? and will you not be much more aſhamed, that God

and

and conſcience ſhould find you tardy? not that I would neceſſarily bind you up to that very Method; only till you have found a way more profitable, I would deſire you, yea, methinks I cannot but deeply charge you, to make daily uſe of that. Awake conſcience, and do thou fall upon that Soul that thou findeſt careleſs in this work, and never let him be at reſt till thou canſt witneſs for him, that he is a *daily and ſtrict obſerver of himſelf*, and doth live in the conſtant practice of this duty. What! ſhall neither Gods charge, nor your promiſe, nor profit hold you to your work? yet I may not doubt, but ſome of you do daily perform this duty. The Lord incourage you in it: yet give me leave to ask you what you have gained? are you grown more univerſally conſcientious, more ſtrict, more humble, and more ſenſible of your many and great defects, than you were before? if ſo, bleſſed are you of the Lord; if otherwiſe, this duty hath been performed but ſlightly by you. What can you ſay to this queſtion? doth your care of your ways abate, or doth it increaſe, by the conſtant uſe of this duty? If it abate, remember from whence you are fallen, and repent; as good not do it at all, as not to the purpoſe.

My Pen is apt to run, when I am writing unto you. I beſeech you, that my Letters may not be as ſo much waſte Paper to you; may they be provocations to your duty, and Medicines to any corruptions that they meet with; Oh that they might find out mens ſins, and excite their graces! I have run much farther than I thought I ſhould have done, but now I am called upon, and muſt ſhut up. The Lord God be a Sun and a Shield to you. My moſt dear Love to you all, fare you well in the Lord, I am

Your Embaſſador in Bonds,

JOS. ALLEINE.

From the Common Gaol at Juelcheſter, *Octob.* 20. 1663.

LET-

LETTER XIII.

[Motives and Marks of Growth.]

To the most Loving and best Beloved, the servants of Christ in Taunton, *Grace and Peace.*

Most dear and tender Friends,

WHose I am, and whom under God I desire to serve; to build you up in Holiness, and comforts hath been through grace my great ambition. This is that which I laboured for; this is that which I suffer for: and in short the end of all my applications to you, and to God for you. How do your souls prosper? are they in a thriving case? what progress do you make in Sanctification? doth the House of *Saul* grow weaker and weaker, and the house of *David* stronger and stronger? beloved, I desire to be jealous of you with a Godly jealousie, lest any of you should lose your ground in these declining times: and therefore cannnot but be often calling upon you to look to your standing, and to watch and hold fast, that no man take your Crown. Ah! how surely shall you reap in the end if you faint not! take heed therefore that you lose not the things you have wrought, but as you have begun well, forgo on in the strength of Christ, and give diligence to the full assurance of hope to the end, 'tis your thriving, I tell you, I drive at.

Do you need Motives? 1. *How much are you behind-hand?* Oh the fair advantages that we have lost! what time, what Sabbaths, Sermons, Sacraments, are upon the matter lost? how much work have we yet to do? are you sure of Heaven yet? are you fit to die yet? surely they that are in so much Poverty, under so many great wants, had need to set upon some more thriving courses.

Secondly, *Consider what others have gained, whilst we it may be sit down by the loss*: Have we not met many Vessels richly laden, while our Souls are empty? Oh, the rich Booties, the golden Prizes that some have won? while we have

folded

folded the hands to ſleep! have not many of our own ſtanding in Religion left us far behind them?

Thirdly, *Conſider what a ſpending time there is coming*: Affliction and Tribulation ſeem to be not far from you: had you not need to be well ſtocked againſt ſuch a day? go to the *Ant* thou ſluggard ſhe layeth up her meat in the Summer. Happy man that can ſay to his Soul on good grounds, what he vainly ſpake, *thou haſt much good laid up for many years*: Who will not Victual the Caſtle againſt the Siege? and the Ship againſt the Voyage?

Fourthly, *Conſider you will all find little enough when you come to die*: the wiſe among the Virgins have no Oyl to ſpare at the coming of the Bridegroom; diſtreſs and temptations and death will put all your Graces to it. How much ado have many poor Saints had at laſt to put into this harbour? *David* cries for reſpite till he had recovered a little more ſtrength.

Fifthly, *Conſider how little it will avail you to thrive in your Eſtates, and not thrive in your ſouls*: Poor *Gehazi*! what did he get by it when he gained *Naamans* Talents, and came off with his Leproſie?

Sixthly, *Conſider how ſhort your time for gathering in probability is*: the Iſraelites gathered twice ſo much Manna againſt the Sabbath as they did at other times, becauſe at that time there was no Manna fell. Brethren you know not how long you have to lay in for.

Seventhly, *Conſider Gods expectations are great from you*: he hath been lopping and pruning you, and now he looks for *more fruit*: he hath had you for ſome time under his more ſevere Diſcipline, and therefore expects you ſhould be better proficients: he hath tried new means with you, and is come to you with a Rod; and he will be angry with a witneſs if he do not find you now to mend. Times of afflictions uſe to be gaining times to Gods people; God forbid that you alone ſhould be loſers.

Do you ask for marks how you may know your Souls to be in a thriving caſe?

Firſt, if your Appetites be more ſtrong. Do you thirſt after God, and after grace, more than heretofore? do your cares for and deſire after the World abate? and do you hunger

and thirſt after righteouſneſs? whereas you were wont to come with an ill-will to holy duties, do you come to them as an hungrie ſtomach to its meat?

Secondly, If your Pulſes beat more even. Are you ſtill off and on, hot and cold? Or is there a more even ſpun thread of holineſs through your whole courſe? do you make good the ground from which you were formerly often beaten off?

Thirdly, If your natural heat do grow more vigorous, and your digeſtion more quick. Do you take more notice of God in every thing, than heretofore? and let none of his works, nor words paſs without ſome careful attention, and obſervation? do you ponder upon, and pray over his Word, and his Providences?

Fourthly, If you do look more to the Compaſs, and latitude of Religion, and mind more than ever, the carrying on together the duties of both Tables. Do you not only look to the keeping of your own Vineyards, but do you begin to look more abroad, and to lay out your ſelves for the good of others, and are filled with Zealous deſires for their converſion and ſalvation? do you manage your talk and your Trade, by the rules of Religion?

Do you eat and ſleep by rule? doth Religion form, and mould, and direct your carriage towards Husband, Wife, Parents, Children, Maſters, Servants? do you grow more univerſally conſcientious? Is piety more diffuſive than ever with you, doth it come more abroad with you, out of your Cloſets, into your Houſes, your Shops, your Fields? doth it journey with you, and buy and ſell for you? hath it the caſting voice in all you do?

Fifthly, if the duties of Religion be more eaſie, ſweet, and delightful to you. Do you take more delight in the Word than ever? are you more in love with ſecret Prayer, and more abundant in it? cannot you be content with your ordinary Seaſons, but are ever and anon making extraordinary viſits to Heaven? and upon all occaſions turning aſide to talk with God in ſome ſhort Ejaculations? are you often darting up your ſouls Heaven-wards? Is it meat and drink for you, to do the Will of God? do you come off more freely

with

with God, and answer his Calls, and open at his knocks, with more alacrity and readiness of mind?

Sixthly, If you are more abundant in those duties which are most displeasing to the Flesh. Are you more earnest upon the duty of Mortification? are you more Strict and severe than ever in the duty of daily Self-examination, and holy Meditation? do you hold the Reins harder upon the Flesh than ever? do you keep a stricter watch upon your Appetites? do you set a stronger guard upon your Tongues? have you a more jealous eye upon your hearts?

Seventhly, If you grow more vile in your own eyes. Pride is such a choaking Weed, that nothing will prosper near it. Do you grow more out of love with mens esteem, and set less by it? are you not marvellous tender of being slighted? can you rejoyce to see others preferred before you? can you heartily value, and love them that think meanly of you?

Eighthly, If you grow more quick of sense, more tender of sining, more sensible of Divine influences, or withdrawings. Are you more afraid of sin than ever? are your sins a greater pain to you than heretofore? are your very infirmities, your great afflictions? and the daily workings of corruption a continual grief of mind to you?

Ninthly, If you are acted more by love to God and Faith in these Promises. Fear is a slavish principle: do you find that you are acted less by fear, and more by love? do you look more frequently to the things not seen than ever? and doth the world abate in your esteem? do you go more out of your selves? do you live upon Christ as the Spring of your life, and make more use of him upon all occasions than ever? do you prize the promise more, and hug and imbrace them with greater dearness, and live more upon them.

Tenthly, If you grow of a more publick Spirit. A selfish spirit is unworthy of a Christian: are the common concernments of Gods Glory, and the prosperity of the Church, much upon your hearts? will it no way content you to dwell in plenty, peace, and satisfy your selves, except you may see peace upon *Israel*? do the wounds in Gods Name and Glory go deep into you? are the sins of others your sorrows?

Time and room, and strength fails to add means too, as I intended. I have trespassed in length already, may these be

helps to you to put you forward, and to help you in discerning your growth. I must conclude abruptly, and commend you to God with my dear loves to you all, I take leave, and can only tell you that I am,

Yours in the Lord Jesus,

JOS. ALLEINE.

From the Common Gaol at Juelchester, *Octo.* 31. 1663.

LETTER XV.

[Persuasion to Sinners, and comfort to Saints.]

To my dearly Beloved, the Inhabitants of the Town of Taunton, *Grace, Mercy and Peace from God our Father, and the Lord Jesus Christ.*

Most dearly Beloved,

I Have been through mercy many years with you, and should be willingly so many years a Prisoner for you, so I might eminently and effectually further your salvation. I must again, yea again and again thank you for your abundant and intire affections to me, which I value as a great mercy not in order to my self, if I know my own heart, but in order to your benefit, that I may thereby be a more likely Instrument to further your good. Surely, so much as I do value your love, which is not a little, yet had I rather (if I am not unacquainted with my self) be forgotten and forsaken of you all, and buried in oblivion: So that your eyes and hearts might be hereby fixed on Christ, and sincerely engaged to him. Brethren, I have not bespoken your affections for my self: O that I might win your hearts universally to Jesus Christ, though I had lost them for ever! O that I might be instrumental to convert you to him though you were diverted from me. I am perswaded that I should much rather choose

choose to be hated of all, so this might be the means to have Christ honoured, and set up savingly in the hearts of you all. And indeed there is nothing great but in order to God; nothing is much material or considerable as it is terminated in us: It matters not whether we are in Riches or Poverty, in Sickness or Health, in Honour or Disgrace, so Christ may be by us magnified in the condition we are in. Welcome Prison and Poverty, welcome Scorn and Envy, welcome pains or contempt, if by these Gods glory may be most promoted. What are we for but for God? what doth the Creature signifie separated from his God? why just so much as the Cypher separated from the Figure, or the letter from the Syllable, we are nothing or nothing worth, but in reference to God and his ends. Better were it that we had never been, than that we should not be to him. Better that we were dead than we should live, and not to him. Better that we had no understandings, than that we should not know him. Better that we were Blocks and Bruits, than that we should not use our reason for him. What are our Interests unless as they may be subservient to his Interest? or our esteem or reputation, unless we may hereby glorifie him? do you love me? I know you do; but who is there that will leave his sins for me? I mean at my requests: with whom shall I prevail to give up himself in strictness and self-denial to the Lord? who will be intreated by me to set upon neglected duties, or reform accustomed sins? O wherein may you rejoyce me? in this, in this, my Brethren, in this you shall befriend me, if you obey the voice of God by me, if you be prevailed with to give your selves up throughly to the Lord? would you lighten my burden? would you loosen my bonds? would you make glad my heart? let me hear of your owning the ways and servants of the Lord in adversity, of your coming in, of your abiding and patient continuing in the ways of holiness. O that I could but hear that the prayerless Souls, the prayerless families among you, were now given to prayer! that the profane Sinner would be awakened, and be induced by the Preaching of these Bonds, which heretofore would not be prevailed with, to leave their drunkenness, their loose company, their lying and deceit, and Wantonness, by all the threatnings of God that could be pronounced against them,

nor

nor all the beſeechings, wooings, and entreaties that I was able to uſe with them! will you not be made clean? when ſhall it once be? how long ſhall the patience of God wait for you? how long ſhall the Lord Jeſus ſtretch out his hands toward you? O ſinners, caſt your ſelves into his Arm? Why ſhould you die? why will you forſake your own mercy? will you periſh when mercy wooes you? confeſs and forſake your ſins, and you ſhall find mercy: will you part with Chriſt, and ſell your ſouls to perdition for a little eaſe and delight to your fleſh? or a little of the gain of unrighteouſneſs? or a little Ale or vain mirth, or looſe company? why, theſe are the things that part between ſinners and Chriſt.

I know many are ſpun with a finer thread, and are not ſo far from the Kingdom of God, as the prayerleſs, ignorant, Sabbath-breaking, intemperate ſort are. But I muſt once again warn you of ſtaying in the ſuburbs of the City of Refuge. O what pity is it that any ſhould periſh at the Gates! that any ſhould eſcape the pollutions of the world and do many things, yea, and ſuffer it may be too, and yet ſhould fall ſhort of the glory of God, for want of a thorough work of grace! Oh ye halting Chriſtians, that halt between Chriſt and the World, that are as *Ephraim* like a Cake not turned, dow-baked, Profeſſors, that have Lamps without Oyl, that cry, Lord, Lord, but do not the will of our Father which is in Heaven! how long will you ſtay in the place of the breaking forth of Children? and ſtick between the womb and the World? your Religion will carry you from the profane deſpiſers of Godlineſs, and ye do own the people of the Lord, and do love the Miniſters and ordinances, therefore all is well? I tell you, Godlineſs is a heart-work, it goes deep, and ſpreads far: unleſs the frame of your hearts, and the drifts of your courſe be changed, unleſs you be univerſally conſcientious, and unreſervedly delivered up to the Lord for all times, and conditions whatever be the coſt, you are none of Chriſts, how far ſoever you go in common workings and external performances. Hear then, O people, and let not profaneneſs ſwallow you up: let not an almoſt Chriſtianity deceive you, or ignorance carry you blindfold to perdition. Oh the thouſands, and ten thouſands that have been undone by one of theſe! Ah how often have you been warned againſt them, leſt you ſhould ſplit a-

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gainſt theſe dangerous Rocks. O *Jeruſalem*, *Jeruſalem*, ſaid Chriſt, and O *Taunton*, *Taunton*, may I ſay from him, how often? who can tell how often, would Gods ſervants have gathered you, and you would not? many, very many of you would not. But will you now? will you *yet* come in? I cannot forbear once more, even out of the Priſon to call after poor ſinners, and make one tender of mercy more. O come to the waters of Life, waſh you, make you clean; read with diligent obſervation, the melting paſſages, *Prov.*1.22, *to the end*, *Iſa.*1.16, 21. *Iſa.*55.6, 10c. Oh obdurate ſinners, if none of theſe things move you!

But for you, whoſe very hearts are ſet againſt every ſin, and are deliberately reſolved for God and Holineſs before all the Worlds delight; you that have experience of a thorough change, and are brought to have reſpect to all Gods Commandments, who will have none but God for your happineſs, none but Chriſt for your Treaſure, that muſt and will have him, come what will come, bleſſed are you of the Lord: O happy Souls rejoyce in the Lord, and again, I ſay, Rejoyce: let your ſouls magnifie the Lord, and your ſpirits rejoyce in God your Saviour. Live you a life of praiſe, you are highly favoured of the Lord, your Lines are fallen in a pleaſant place: only ſtick you faſt to your choice: Beware leſt any man beguile you of your reward: watch and keep your garments about you, leſt you walk naked, and men ſee your ſhame. Many will be plucking to pull you out of Chriſts hands; but the harder they pluck, the harder do you cling, and cleave to him, and the better hold faſt do you take of him: bleſſed is he that overcometh.

And now the God of Heaven fill you all with himſelf, and make all Grace to abound in you, and toward you, and that he may be a Sun to comfort you, and a Shield of protection to you, and ſhine with his happy Beams of Grace and Glory on you all: Farewel in the Lord, I am

Yours in the Bonds of the Goſpel,

JOS. ALLEINE.

Auguſt 28. 1663.

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LETTER XVI.

[How to live to God.]

To the Beloved People, the Inhabitants of the Town of Taunton, *Grace and Peace.*

Moſt endeared Chriſtians,

TO tell you I love and long for you, ſeems ſomewhat needleſs. I cannot doubt of your confidence that you have a deep ſhare in my tendereſt affections: for this let my labours among you, and the hazards for you ſpeak, rather than I my ſelf. Beloved, I am, without a Complement, the devoted ſervant of your ſouls proſperity, and the intereſt of Chriſt in you: may the Lord Jeſus be ſet up higher in your hearts; may his name ever live in you, and be magnified by you, and I have what I ask. If this work be not promoted among you, I ſhall account all my letters but waſte Paper, and all my pains but loſt labour. Brethren, I beſeech you, that none of you live to your ſelves, for this were directly to croſs the very end of Chriſt's death: for therefore he died that you ſhould not live to your ſelves, 2 *Cor.* 5. 15. Oh live to him that died for you! live to him that is the God of your life! live to him that bought your lives with the expenſe of his own! To him that bought you from deſtruction, and not only ſo, but bought your names into the eternal Inheritance, reſerved in the Heavens for you. Will a man be eaſily perſwaded to loſe his life? how infinitely tender are men here! And yet in the worſt ſence the moſt of men do loſe their lives, yea, loſe them for nothing. Beloved, conſider, I beſeech you, that life is loſt, that is not lived unto God. If you would not loſe your lives that you live, ſee to him who is the end of your lives. Oh remember this, and reckon that day loſt which you have not lived unto God! Brethren how great a part of our lives have we really, alas! too too really loſt? I beſeech you take heed: here you are careful about many things, but beware that other things do not put out this which ſhould be the main of your cares, to wit, the ſpending your days and ſtrength for him that made you. Would it not be dreadful for a man to find at laſt when he comes

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to his account with God, that his whole life, or at least the main of it had been but damnable self-seeking. That a man should have so many years allowed him by God, and he should at last be found to have been but a false and wicked servant that had set up for himself with his Masters stock, and alienated his goods, and turned them to his own use? Well, that you may throughly learn the grand lesson of living unto God, take these Counsels:

First, *Settle it upon your heart that it is the sum of all your business and blessedness to live unto God*: 'Tis your *business*, for his pleasure you are and were created: what have you else to do but to serve your Maker in your general and particular Callings? what was the Candle made for (saith one) but to be burnt? beloved, what else have you strength for, but for God? doth he maintain servants, and shall not he look for their work? Would you endure it that the servants that you find with meat and wages should set up for themselves, that they should eat your bread and all the while do their own work? beloved, Gods service is your business, and he made you and keeps you for no other end; and it is your blessedness too. Labour to be under the rooted conviction of this principle, that your very happiness lies in pleasing and honouring of God. Let the sense of this live fresh upon your hearts, and it will regulate your whole course.

Secondly, *Remember what a dangerous, yea, damnable thing it is to live to your selves*; To make it our main care and business to please and gratifie our selves, or to have applause from and reputation with others, or to grow rich in the world, and greaten our selves and posterity, is the certain evidence of a graceless heart. And though the Godly do make God their principal end in general, yet they must know, that for so much of their lives as is spent besides this end (which is too too much) they shall suffer loss.

Thirdly, *Labour to keep alive upon your selves a deep sense of your strong obligations to God*. Often think with your selves what a righteous, what a reasonable thing it is, that you should with all that you have serve the Lord. Beloved, shall not the Vessel be for the use of the Potter that made it? Shall not the servant Trade for his Master with whose goods he is entrusted? do you not fetch all your bread from Gods door?

Is not he the Rock that begat you? the Author of your being and well-being? is not this he that can crucifie you or releaſe you? can ſave you or damn you at his pleaſure? Is it not from him that you fetch every breath? your intereſt obliges you to pleaſe him. Why ſhould *Bellowzers* charge be againſt you? that the God in whoſe hand your breath is, and whoſe are all your ways, you have not glorified, *Dan.* 5. 23.

Fourthly, *Do not only intend God as the general end of your courſe, but in every ſolemn action actually mind your end.* Though a man need not, cannot think of his Journeys-end at every ſtep, yet with care he might come to this in every ſolemn action, particularly and expreſly to mind his end: a man cannot (nor need he) think at every bit that he puts into his mouth, I will eat this for God: yet he might every time he ſits down to his Table, remember to eat and drink, not to gratifie his fleſh, but to glorifie God, by getting ſtrength for his work: you cannot think of it in every ſtep in your Journey; but you may intend ſome glory to God by ſerving his will in your place and ſtation; and ſo in your viſits and labours.

Fifthly, *Every morning let this be your firſt and firm reſolution, I will ſet forth this day in the Name of God.* Your firſt and laſt thoughts are of greateſt conſequence; and therefore I adviſe you to begin and end with this: when ever you lie down, ſay in your ſelves, I will make uſe of my Bed as an ordinance of God, that a ſervant of his may be refreſhed and fitted for his work: when ever you riſe up, think I will ſpend this day for God, and follow the buſineſs of my calling, becauſe I am ſo appointed by God, *Zech.* 10. 12. And *they ſhall walk up and down in his name, ſaith the Lord, &c.*

Beloved, I deſign the ſweetneſs and comforts, as well as ſtrictneſs of your lives. Live to God as you are directed, and you ſhall marvellouſly proſper in both. I am not ſure yet, whether or no I ſhall ſee you at the Aſſizes, which I earneſtly deſire to do. I leave all things to our Fathers wiſe diſpoſal, and commending you to God, I divide my loves among you, and ſo reſt

Yours in the Bonds of the Lord Jeſus,

From the Priſon at Juelch ſter,
Nov. 14. 1663.

JOS. ALLEINE.

LETTER XVII.

[Motives to set our selves to please God.]

To the most Loving, and best Beloved, the servants of Christ in Taunton, *Grace and Peace.*

Most dear Christians,

YOur Prisoner in the Lord saluteth you with all dearness: you are the care of my heart, the desire of my Eyes, the joy of my Bonds, and the sweet of my liberty. I am much satisfied in the wise disposal of our Heavenly Father, whether he see it good for me to be a Bond-man, or a Free-man, so I may but serve your souls to the greatest advantage. Methinks I begin to feel in my self, more than ever the benefit of your Prayers; the influences of Heaven through the riches of Free-grace (to which alone be the Praise) being more fully sensible, and sweet upon me. I hope the Lord will restore us one to another in his time, much better than we parted; in the mean time, see that you stand fast in the hope of the Gospel. The Lord taketh infinite care for you, see that it be your care, the care of your very hearts, to please the Lord: Set your hearts to it as the business of your lives, and the very end of your beings, to walk worthy of the Lord unto all well-pleasing. Set home on your selves such considerations as these.

First, *It is the very business you were made for, and sent into the World for, to please your Maker.* For his pleasure you are, and were Created. Why should the Lord repent that he had made you? *Gen.6.6.* What treacherous and damnable falshood is this, that when the Lord hath given us Breath and Being, and sent us into the World on purpose on his service, we should like false and wicked servants, set up for our selves? why should your Creator say, he hath made you in vain?

Secondly, *If you set your hearts to please the Lord, you are sure you shall please him.* It is not so with men, all the care in the World will not suffice to please some men. How often do Princes forsake their greatest Favourites? so that if you set

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to please men, you are not sure to attain your end at last; yea, rather you are sure not to attain it. But if the Lord doth see your very hearts be set to please him, he will accept you, though you come short, 2 *Cor.*8.12. Read that sweet passage, 2 *Chron.* 6.75.

Thirdly, *It will be a certain sign of your sincerity, when the pleasing of the Lord is your greatest business, Phil.*1.20. To such the Promise runs, *Isa.* 56.4,5. It is a distinguishing evidence truly to seek and prize Gods favour, more than Corn, Wine, *Psal.*4.6,7.

Fourthly, *This will set all in order, and bring all your business to a Head, when you have set down this as one thing necessary, that you are resolved to please the Lord, this will regulate your whole lives, and bring all your business into a little compass.* A Christian hath but one thing to do in all conditions, and that is to carry it so in his present state, as that he may please God. A man-pleaser: *O how many hath he to please!* what an endless work hath such a one to do?

Fifthly, *Consider but how careful the Man-pleasing Parasite, and time-serving Hypocrite is to please men:* and shall not we take as much care to please our God? Oh how doth the flattering Courtier study the humour of his Prince? be you as careful to study, and to be acquainted with the mind of God. What will not men do to screw themselves into the favour of the Mighty? Oh that you were but as diligent, and unwearied, and punctual in your endeavours, to get and to keep the favour of the Almighty?

Sixthly, *Consider whose favour or displeasure is of that consequence to you, as the Lords is of.* What if men should be angry with you, have they the Keys of Hell, and of Death? no, no, fear them not. Can they undo your Souls? can they send you to Hell? Alas they cannot. See that you dread his displeasure that can. Alas what will their favour avail you? if they be pleased, can they stand between the wrath of God and you? can they pardon your sins? save your Souls? secure your Eternal concernments? where is all their favour or good will, when they or you come to die? It will not be worth a Rush when most needed. Therefore beloved Brethren, whatever you do, keep in with God. Resolve upon it, *He must* be pleased, though all the World be displeased. Let

It be enough to you to have his good will: let this be the *One thing* that you bend your selves to seek, and if you set to seek it, you may be sure to find it. The Messenger stays for me, and so I must here shut up my Letter, as *Jude* doth his. *Ye Beloved, building up your selves in your most holy Faith, Praying in the Holy Ghost, keep your selves in the love of God, looking for the mercy of our Lord Jesus Christ unto Eternal life.* Unto his Grace I commend you all, and shall add nothing but to share my loves among you, and so rest,

Your Embassador in Bonds,
JOS. ALLEINE.

Juelchester, November 22. 1663.

LETTER XVIII.

[The Worth of Holiness,]

To the Beloved People the Flock of God in Taunton, *Grace and Peace.*

Most dear Friends, and Brethren,

I Am now a Prisoner of the Lord for you *Gentiles*, and therefore have sent these few Lines, to beseech you by these Bonds which I gladly endure for your sakes, to hold forth, and hold fast the profession of your Faith without wavering. The Lord make you stedfast in the Holy Doctrine wherein you have been taught. I have not shunned to declare unto you the whole Counsel of God. O remember that by the space of eight years, I ceased not to warn you every one, and kept back nothing that was profitable unto you, but have taught you publickly, and from House to House, warning every man, and teaching every man, that I might present every man perfect in Christ Jesus. Oh that Impenitent sinners would yet remember the Invitations and

he obsecrations and the obtestations, that they have had! have they not been sought unto? have they not been intreated? have they not been followed from the Publick, to their own Houses? hath not the Word been brought to their Doors? Hath not Mercy wooed them? have they not been called under the Wings of Mercy? And yet they would not. Oh that they would consider it now in the latter dayes! *Jer.* 23. 20. Oh that they would remember, and repent, that there might be yet an after harvest! That they would yet come in and live! Are you yet willing to turn? hear how Wisdom calls after you, *Prov.* 11. *How long ye simple ones will you love simplicity, and fools hate knowledg? turn you at my reproof.* But if they will not hear, good were it for them that they had never been born: It shall be more tolerable and better for *Sodom* and *Gomorrha*, than for them.

But for you that have taken upon you the Profession of strict Godliness, I shall only press you to follow on, and press towards the Mark. You have much work yet to do, and God hath given you no time to loyter in. I beseech you to put on. That Person that sits down when he hath gotten to that pitch that he thinks will bring him to Heaven, is never like to come thither; Grace is one of those things that saith, *It never hath enough.* Let me urge upon you the Apostles Counsel, *Heb.* 12. 14. *Follow after Holiness.*

First, Holiness is the choicest Ornament: It is an adorning in the sight God, of great price. It is the Glory of God, and will you count it your shame? *Exod.* 15. God is glorious in Holiness, and Grace is called Glory, 2 *Cor.* 3. 18. But we may now cry out as the *Psalmist*, in his complaint, *O ye sons of men, how long will ye turn my Glory into shame?* *Ps.* 4. 2. But be of good comfort, the shame of Holiness is real Glory: how confidently doth *Paul* shake his Chain? *Acts* 28. 20. We read of some that did glory in their shame, in a sad sense, that is, in that which was real ground of shame, to wit, their sin, *Phil.* 3. 19. But we meet with others that in a happy sense, did glory in their shame; that is, in the shame of Religion, which is indeed a Crown of Glory. So did *Paul* and *John Acts* 5. 41.

Secondly, Holiness is the safest Muniment: Grace is not only for Ornament, but for use. Righteousness is a Breast-

plate that keeps the Vitals, and is a sure defence from any mortal wounds, *Ephes.* 6. 14. When the Politicians have done their best with all their politick fetches, it is he *that walketh uprightly*, that *walketh surely*, *Prov.* 10. 19. *Let integrity and uprightness preserve me*, saith *David*, *Psal.* 25. Last I desire no other Protection than Innocency. I desire to be no longer safe than these can preserve me; when I must let go my Integrity or my safety, I will chuse the danger rather than the sin: and yet will never doubt but my Integrity will save me harmless, and prevent me for ever coming off a Loser. Never perswade me that that man doth choose wisely, or will consult his own safety, that runs upon the displeasure of the infinite God, who is a devouring fire, to flee the danger of mans displeasure. Did you ever read or hear of a man so mad as to run upon the Swords point, to avoid the scratch of a Pin? or to run upon a roaring Cannon, rather than danger his being wetshod? why this is the best wisdom of the distracted World, who will sin rather than suffer, and to save themselves harmless in the world, will run upon God, even upon his neck, and the thick Bosses of his Buckler, *Job* 15. 25, 26.

Thirdly, Holiness will be found to be your real happiness: Eat of this Tree, and you shall be indeed as God. Godliness is Gods likeness. The beauty of Holiness is this very Image; Sin is the disease of which Holiness is the Cure. Pride is the Tympany, passion the Feavour of the mind, how restlesly raging is the mind where they reign? holiness, humility, meekness, are a present ease, a present Cure, if the Patient can take but enough. O what peace and tranquillity doth Holiness work in the Mind! *Great peace have they that love thy Commandments*, *and nothing shall offend them*, *Psalm* 119. 165. Read *Isa.* 48. 18, 22. and 26. 3. and 32. 17. Holiness will be a treasure of Riches, *Jam.* 2. 5. and a Crown of Honour, *Acts* 17. 11. A Paradise of pleasure to you, *Prov.* 3. 17. In a word, Holiness is the perfection of mans nature, *Heb.* 12 21. The Communication of the Divine Nature, 2 *Pet.* 1. 4. The earnest of Glory, *Mat.* 5. 8. And the very entrance of Heaven, *Phil.* 2. 20.

Let me say now to every one of you, as our Saviour to *Martha*, *John* 11. 26. *Believest thou this*? If you do, live like

Believers, and do your follow after Holineſs as others follow their Trades or ſtudies. Let Religion be your buſineſs, and not a thing by the by with you: follow as hard upon the purſuit of Grace, as if you did indeed believe riches and honour were in it. Count your ſelves well, as long as you keep within the line of your duty. Let holineſs ſit in your Lips, and ſeaſon all your Speech with grace. Profeſs it, own it, plead ſtoutly and reſolve for it, be you Advocates for Holineſs, in an Adulterous and wicked Generation, wear it as a Robe of Honour, when the ſpightful World caſt the dung of their Reproaches at you for it: let it dwell in your hearts: Let it adorn your Houſes: let it be your Companion in your Cloſets: Let it Travel with you in your Journies: let it lie down and riſe up with you: let it cloſe your eyes in the Evening, and call you out of your Beds in the Morning. Be you the votaries of Holineſs: keep her, and ſhe ſhall keep you.

I ſhall cloſe with my loves to you all, only becauſe I know you love to hear of my welfare, I muſt tell you that goodneſs and mercy do follow me perpetually every day, and every night, Glory to God in the higheſt. Dear Brethren, Fare you well in the Lord, I am

Your Devoted Servant in the Goſpel, whether a Bond-man, or a Free,

JOS. ALLEINE.

From the common Gaole at Juelcheſter, December 3. 1663.

Moſt Dearly Beloved,

This was intended for you a week ſooner than it comes to be communicated. I purpoſely write in the middle of the Week, that if any Opportunity be ſuddenly offered, I may have ſomewhat ready for you: but laſt week I failed of a Conveyance. I ſhall not add any thing further now, but that I ſhall follow my Counſels with my Prayers, and ſhall be an humble

humble Intercessor night and day before God for you: to him I commend you, and to the Word of his Grace.

Remaining Yours while I am,

J. A.

LETTER XIX.

[1. Try. 2. Rejoyce.]

To the most loving, and best beloved, the Flock of Christ in Taunton, *Grace and Peace.*

Most endeared Friends,

MY heart is solicitous for you: your spiritual and Eternal welfare is the matter of my desires and designs. Let not my Beloved think they were forgotten by me, because you heard not from me the last week: sleep departed from my eyes to write to you at large; but in the morning I concluded it best, to defer the imparting of it to you for a season, that you might have it a better way. Can a woman forget her Child, that she should not have compassion on the Son of her Womb? yea, they may forget, but Christ will earnestly remember you still. Natural Parents may be so far unnatural; spiritual Parents may be so far carnal, as to forget their own Children: I would have you count nothing as certain but Christs love and care. This you may build upon: You need not fear lest time and distance should wear out the remembrance of you with him: your names are inrolled in the everlasting Decrees of Heaven, and a whole Eternity hath not been able to wear them out. Do any of you question whether you are so happy as to have your names recorded above? I shall bring it to a speedy issue: Do you question whether Christ hath taken your names? whether you are upon his heart? Let me ask you, Is *Heaven upon your Hearts*? Is the Name of Jesus deeply engraven upon

Your Souls? Is his Image and Superscription there? If you can find that Heaven is the main of your cares, that your hearts are set upon it as your home and your Countrey; and that it is your great business to seek it and secure it, then never doubt, if your Hearts be chiefly upon heaven, your Names are unquestionably written in Heaven. Again, hath Christ recorded his name in your Hearts? Is the Name of Jesus the Beloved name with you? precious above all; next to your hearts? Is there no other Name under heaven so dear and sweet to you? what room hath Christ in you? If any thing be deeper in your hearts than he is, you are unsound. As the Father hath given him, so do your hearts give him a Name above every Name: Is Christ uppermost with you in your estimations and affections? Then rejoyce and leap for joy, your Names are most precious with Christ if his name be above all dear to you. Once more, hath Christ drawn out his own similitude upon You? Is Christ within you? doth he dwell in your Hearts? Then be sure you have a room in his heart: The Image of Christ is in holiness. Is this that which your very hearts are set upon? Do you thirst for Holiness? Do you follow after Holiness? Do you prize it above all prosperity and worldly greatness? Do you hate every sin and long to be rid of it as your most irksome burden? and use all Gods means against it as far as you know them? If it be thus with you, Christ hath set his stamp upon your hearts, and so you may be sure he hath set you as a Seal upon his heart.

Rejoyce then, O Christians, and bless your selves in the happy priviledge that you have, in being under Christs care. Fear not little Flock; Stronger is he that is with you, than he that is against you: What though Satan should raise all his Militia against you? adhere to Christ in a patient doing & suffering his pleasure, and he shall secure you: The Lord will not forsake you, because it hath pleased the Lord to make you his people: God hath entrusted you with his Son; you are his Care and his Charge; Many will be lifting at you, many will be plucking at you; but fear not, you shall not be moved, none shall pluck you out of Christs hand; he hath all power, *Mat.* 28, 8. Can Omnipotence secure you? He is all treasures, *Col.* 2. 3. Can unsearchable Riches suffice you?

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in a word, he is all fulnes, *Col.* 1. 21. Can all content you? Can Fulnes fill you? if so, you are blessed and shall be blessed.

Beloved, We lose unutterably for want of considering, for want of viewing our own Priviledges, and Blessednes. O Man, is Christ thine, and yet dost thou live at a low rate and Comfort? Is thy Name written in heaven, and yet dost thou not rejoyce? Shall the Children of the Kingdom, the Candidates of Glory, the chosen Generation, the Royal Priesthood, be like other men? O Christians, Remember who and whence you are, consider your Obligations, put on a better pace; Bestir your selves, run and wrestle, and be strong for the Lord of Hosts (and earnestly, yet peaceably) contend for the Faith once delivered to his Saints. What, shall we make nothing of all that God hath said and done for us? O Christians, shall he that hath gotten an inriching Office boast of his Booty? or he that hath obtained the Kings Patent for an Earldom, glory in his Riches and Honour? And shall the Grant of Heaven signifie little with thee? Or Christs Patent for thy Son-ship and Partnership with himself be like a Cypher? Shall *Haman* come home from the Banquet with a glad heart, and glorying in the greatnes of his Riches, the multitude of his Children, and all the things wherein the King had promoted him above the Princes? And shall we turn over our Bibles and read the Promises, and find it under Gods own hand, that he intends the Kingdom for us, that he will be a Father to us, that he gives and grants all his infinite perfections to us, and yet not be moved? Beloved Christians live like your selves, let the World see that the Promises of God and priviledges of the Gospel are not empty sounds, or a meer Crack. Let the Heavenly chearfulnes and the restless diligence, and the holy raisednes of your Conversations prove the reality, excellency, and beauty of your Religion to the World. Forget not your Prisoner. Labour earnestly for me in your Prayers, who am night and day labouring and suffering for you. I can never bless God enough for his most tender & indulgent care for you, which appears so wonderfully in his Fatherly Protection, and his Fatherly Provision. See that you receive not the Grace of God in vain. Remember with

trembling, that of our Lord, *To whom much is given, of him much shall be required.* With my most dear loves to you all I commend you to your Father and my father, your God and my God, remaining

Yours in all manner of Obligations,

JOS. ALLEINE.

From the Common Gaol at Juel-chester, January 20. 1663.

LETTER XX.

[The Felicity of Believers.]

To the most beloved People, the servants of God in Taunton, *Salvation.*

Most endeared Christians,

I Have longed and waited for a little breathing time, wherein I might write unto you, but I have been oppressed hitherto with so many cares, and such a throng of business, that till now (and scarcely now) I have had no time of respiration, wherein I might sufficiently reflect on you, or my self. But although so great a part of *Taunton* be translated to *Jurlebester* with me, yet I may not, I cannot forget you that are behind.

Alas poor *Taunton*, how should I bewail thee! did I look upon thee only with the Eye of sense, Alas! for thy wonted liberties, for thy former plenty, and variety wherewith the Lord hath blessed thee? he had spread a Table for thee in the midst of thine Enemies; Bread hath been given thee, and thy waters have been sure: But now a Famine seems to threaten thee, and the Comforters that should relieve thy Soul are far from thee. Thy Shepheards are removed, Thou seest not thy Signs, nor thy Prophets, and thy wonted helpers

helpers are now disabled from giving thee supplies; Alas, how do thine Enemies triumph, and thy Teachers and thine Inhabitants are become their Captives! and how great is the cry of thy poor, and thine oppressed!

Such would be the language of sense, if that were suffered to be the Speaker. But faith will speak in another Dialect. And therefore amongst my other Counsels, that I shall send you, this shall be the first.

Judge not of the present Providences, by the conduct of sense, but by the eye of Faith. Faith will see that we are then most honoured, when we are most vilified, and reproached, and set at nought for the sake of *Christ*; and that we are then most happy, when the World hath done its worst to make us miserable. Faith will tell you, that GOD is a very present help, when you seem quite to fail of help; and will shew you the Well of water, that is near, when the Water in the Bottle is spent. What though you seem to have lost Ministers, Husbands, Friends for a Season? Faith will tell you, that they are well bestowed, and that it will be both your, and their advantage, in the Day of Retribution.

Brethren, what are you for? are you for the present world, or for that to come? are you for your temporal enjoyments, or do you seek for Glory, Honour, and Immortality? If you are for this World, you have made a very imprudent choice, in taking up the Profession of Godliness, and cleaving to and owning the hated ways of the Lord: But if you are for Glory, and for Eternity, then be of good chear, all these things do make for us. You are witnesses how often I have told you of these things, and I can say with the Apostle, I believe, therefore have I spoken, and therefore I am nothing moved with all these things, nor with the things that do yet further betide me. I believe, and therefore I told you, that you should never be losers by *Jesus Christ*. Nay do I say I told it you, you know the Lord Jesus Christ hath shewed you, that the persecuted are doubly blessed; that such should rejoyce, and leap for joy, because great is their reward in Heaven. Hath not God said, that if we suffer with him we shall also Reign with him; and that these light afflictions work for us a weight of Glory? And if this be

true,

true, I pray you, tell me whether GOD hath not deal well with us in counting us worthy of this little Tribulation for his Name? Indeed the Suffering is but little; but verily the Reward will not be little. I know whom I have trusted; I am well assured the Glass is turned up, and every hour reckoned of our Imprisonment, and every Scorn and Reproach of our Enemies is kept in Black and White. I believe, therefore do I speak; GOD is infinitely tender of us, my Brethren, though a Poor and despicable Generation. I value not the Pot-gun threats of a frowning World; 'Tis well with us, we are GOD's Favourites. Come my Beloved, let us sit down under his Shadow: Here is safety, and rest, if God be for us, who can be against us? Verily he Bottles all our Tears, and tells all our wandrings: He numbreth all our hairs, whosoever toucheth us shall not be Innocent. Know you not that we are the Apple of his Eye? Hath not he reproved the greatest for his Peoples sakes, saying Reproach not mine anointed? And do we forget how he loved us? Are not we his Jewels? Doth he not own us for his members, for his Children?

Ah what a Block doth Unbelief make a man? What, do you think that all this doth signifie nothing? Can you forget your Children? Will you suffer your Jewels to lie in the Dirt, or make no reckoning of them whether they are lost?

Verily I write not this without shaming reflections upon my own stupidity. What, Beloved of God, adopted by God! What, a Member of Christ Jesus! A Vessel of Mercy! An heir of Glory! What, and not yet swallowed up in the sense of Gods infinite love! Blush, O my Soul, and be confounded before the most high, and cover thy face with shame.

I remember what the Heathen *Seneca* writes, observing the expressions of Gods love to man in his common Providence; *Verum est, usque in delicias amamur*, That is, it is a very truth, we are Beloved of God even as his darlings.

My Brethren, have Faith in God. Believe his Promises: Walk in the sense of his love. Comfort your selves in Gods love towards you, under all the hatred and envy of men, and the contradiction of sinners that you meet with. Be strong and of a good Courage, God is for you. Be assured that he that walketh uprightly, walketh surely: Forsake not

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the assembling of your selves together. Now see that you speak often to one another, and build up each other in the holy Faith. God knows I cannot do for you, as I would; I would have been larger to you, but I cannot. My most dear loves I desire you to share among you. I am greatly Yours. The Peace that passeth all understanding keep your hearts and minds. I am

Yours to serve you and for you with all readiness of mind,

JOS. ALLEINE.

From the Prison at *Taulchester*, *July* 28*th*. 1663.

LETTER XXI.

[What do you more than others?]

To the most dearly Beloved, the Servants of God in Taunton, *Grace and Peace.*

Most loving and entirely Beloved,

YOu are a great Joy to me. I know not what thanks to render to the Lord for you, when I hear of your Constancy and Fidelity, and Zeal, in adhering to him, and his ways, even in such a time as this, you are highly favoured. Blessed be the Lord God of *Israel*, that he hath regarded the low Estates of his Servants. That he should ever Indulge you as he hath, and hover over you, even as the Eagle stirreth up her Nest, and fluttereth over her Young, spreadeth abroad her Wings, taketh them, beareth them on her Wings, for so hath the Lord your God dealt with you: He hath kept you as the Apple of his Eye, and since the Streams of *Cherith* were dried up, yet to this day he hath not suffered the handful of Meal to waste, nor the Cyl in the

the Cruiſe to fail, but (though you have no certainty to truſt to) hath continually provided for you to the full. How ſhould I love and bleſs the Lord for this his great Grace towards you, while I live? Now I beſeech you my Brethren, that you conſider the Kindneſs of the Lord; for the Lord your God is he that careth for you, and that you love the Lord your God, and fear him for ever, for he is your Life, and the Length of your Days. And as *Job* had a holy fear of his Children, leſt they ſhould have offended: So my moſt dearly beloved, I am jealous of you with a Godly jealouſie, leſt any of you ſhould receive this Grace of God in vain. I muſt not ceaſe to put you in mind, that God doth look for no ſmall matter from you. Remember my moſt endeared Charge, that the Lord doth look for ſingular things from you, that there be nota barren Tree nor a Dwarf Chriſtian among you, where the Lord doth ſtrow much, he looks to gather much; and where he ſoweth much, he expects to reap accordingly. Whoſe account my Beloved, is like to be ſo great as yours? O look about you, and think of the Maſter coming to reckon with you for his Talents; when he will expect no ſmall increaſe. Beloved, what can you do? How much are you grown? What ſpoil have you made upon your Corruptions? What progreſs in Grace?

Suppoſe Chriſt ſhould put the awakening queſtion to you, What do you more than others? Beloved, God doth expect more of his People, than of any others in the world beſides: And well he may. For

First, *He hath beſtowed more on them than on others:* Now where much is given, much ſhall be required; Can you think of that without trembling? He hath beſtowed on them ſingular Love more than on others; *Thee only have I known of all the Families on Earth.* He hath a diſtinguiſhing Love and favour for his People, and he looks that his love ſhould be a conſtraining Argument to Obedience. Again he hath laid out a ſingular care on his People, more than on others: He cares for no men, for nothing in all the World, in compariſon of them. He reproveth Kings for their ſakes. He will give Nations, and Kingdoms for their Ranſome. So precious are they in his ſight, and ſo dearly Beloved, that he will give men for them, and People for their Life. He withdraweth

withdraweth not his Eyes from the Righteous, he will not indure them out of his sight. The Eyes of the Lord are upon the Righteous, and first the Eye of his more accurate Observation: God can wink at others as it were, and overlook what they do with little notice, but he hath a most curious Eye upon his People, he marketh their steps, and booketh their words, he weigheth their Actions, and pondereth all their goings. And should they not walk more cautiously and charily, than any alive, that are under so exact and curious an Eye? Secondly, the Eye of special Care and Protection. Behold the Eye of the Lord is upon them that fear him, I will guide thee with mine Eye: And should not they be infinitely tender and careful how to please the Lord, who have his singular Care laid out on them? In short, God hath bestowed on them singular Priviledges, more than others: These are a peculiar Treasure to him above all People, a Kingdom of Priests, an holy Nation, a singular separated People; they dwell alone, they are diverse from all People: When the whole world lies in wickedness, these are Called and Chosen, and Faithful, Washed, and Justified, and Sanctified in the name of the Lord Jesus, and by the Spirit of our God. The rest are the Refuse; These the Jewels: These are taken, and they are left. Shall not Gods Priests be Cloathed with Righteousness, and shall not Princes live above the rate of Peasants?

Secondly, *He hath intrusted them with more than others*; Not only with the Talents of his Grace (for the increase whereof they must give a strict account) but also with the Jewel of his Glory. How tenderly should they walk, that are entrusted with such a Jewel? Remember, your makers Glory is bound up in your fruitful walking.

Thirdly, *He hath qualified them more than others.* He hath put into them a Principle of Life, having quickned them together with Christ. He hath set up a light in their Minds, when others lie in Darkness. He hath given them other Aids, than others have, even his Spirit to help their Infirmities, when others lie like Vessels that are Wind-bound, and cannot stir.

Fourthly, *He hath provided for them other manner of things than for others.* These are the little Flock to whom it

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is his good pleasure to give the Kingdom: great are the preparations for them. The Father hath prepared the Kingdom for them from the foundations of the World: the Son is gone to Heaven on purpose to prepare a place for them: The Spirit is preparing them, and making them meet to be partakers of the Inheritance of the Saints in Light: and should these be like other People?

Brethren beloved, God and Men do expect you should do more than others, see that you be indeed singular. For

1. If you do no more for God than others, he will do more against you than others: *You only have I known, therefore will I punish you.* The barren Tree in the Vineyard must down, whereas had he been in the Common he might have stood much longer. God looked for Grapes from his Vineyard, on which he had bestowed such care and cost more than ordinary, but when they bring forth wild Grapes, he will lay them waste in a worse manner than the Forest. When Christ came to the Fig-tree seeking fruit, and met with none, he curst it from the root, whereas had it been a Thorn or Bramble, it might have stood as before.

2. If you do no more than others, you must look for no more than others: If you should put off God with a common obedience, you must expect to be put off with common mercies.

3. Except you do more than others, God will be dishonoured more by you than others.

I have been too long with you, but I am earnestly desirous you should be sensible of Gods extraordinary expectations from you. And truly, as God looks for more from his own than others, so he looks for more from you than others, even of his own, because he hath done more: See that you be shining Christians, that you be strong in the grace of God, that you press towards the mark. But I must conclude; I give my loves among you all, being able to add no more, but that I am

Yours in fervent Loves and Longings,

JOS. ALLEINE.

From the Prison at Ilchester,
Jan. 2. 1663.

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LETTER XXII.

[Christian Care, Faith, Self-denyal.]

To the most Beloved People, the Servants of God in Taunton, *Salvation.*

Most endeared Christians,

THE reason why my Letters have not of late come so thick as formerly to you, is not because I forgot to love you, and to care for you; but because I have been busily taken up in other labours of sundry kinds for you. I am yours, and love to be so, being ambitious not to have dominion over your faith, but to be a helper of your Joy. Christs Officers are so your Rulers in the Lord, as yet to Preach not themselves, but the Lord Jesus Christ, and themselves your servants for Jesus sake. I have no greater felicity under God, than to serve the good of souls. Brethren beloved, how fares it with your souls? are they in health? do they prosper? I wish your temporal prosperity. It is a joy to me to hear when your trade doth flourish: but these are but very little things if we look into Eternity. Brethren, my ambition for you is, that you should be Cedars among the Shrubs, that from you should sound out the Word of the Lord, and that in every place your Faith to God-ward should be spread abroad. That *Taunton* should be as a field that the Lord hath blessed: that you should not only have the Name, but the Spirit, Life, Power, Heat, Growth, Vigour of Christianity among you. Let not *Taunton* only have the name to live, and be noted for the profession of Religion, but see to it my Brethren, that the Kingdom of God be with you: Oh that every one of your souls might be a Temple of God! Oh that every one of your Families might be a Church of God! Beloved, look to it, that every one that nameth the name of Christ among you do depart from Iniquity, secret as well as open, of the heart as well as of the life. Let no man think that to make an out-cry upon the *wickedness of the times*, and to be of the *Professing Party*, will serve his turn; many go

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to Hell in the company of the wise Virgins. That no man may be a *Self-deceiver*, let every man be a *Self-searcher*. He that keeps no Day-book in his Shop, and no Account, no Record in his Conscience, his Estate and his Soul will thrive both alike. Beloved, I would that you should remember whither you are a going. If a man be after a few Months to be Transported into another Countrey, never to return more, he will send over whatever he can, and make the best Provision that he may against he comes into another Countrey. Dear Brethren, you are Strangers and Pilgrims here, and have but a few Months abode in this Countrey, see that you Traffique much with Heaven. Christ is our Common Factor, O send over to him what possible you can. Give Alms plentifully, pray continually, be much in Meditation and Consideration; Reckon with your selves daily: Walk with God in your Callings: do all the duties of your Relations as unto God: live not one day to your selves, but unto Christ: Set forth continually in his Name, so shall you be continually Transporting into another World, and laying up Treasure in Heaven: And O the blessed store that you shall find there after a few Years diligence in such a holy course! Beloved, while you are here in this World, you are but like a Merchants Ship in a strange Port, the day for your return is set, and you are to stay no longer than till your Fraight is ready. Be wise, know your season, improve your time, you are made or mar'd for ever, as you speed in this one Voyage. There is no returning again to this Countrey to mend a bad Market, God will call in all his Talents, time shall be no longer. Oh, come in, come and buy now while the Market is open, that you that want may have grace, and you that have may have it more abundantly. Go and plead with the Lord Jesus, that he hath bid you *come, buy and eat* without Money, and without Price: that he hath counselled you to come buy of him Gold, Raiment, and Eye-salve; tell him you are come according to his call, and wait upon him for Grace, for Righteousness, for Light and Instruction: Lay hold on his Word, plead it, live upon it; he is worthy to be believed, worthy to be trusted, go out of your selves to him, unlearn your selves. There is a threefold Foot that carnal-self stands upon, our own *wisdom*,

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our own *Righteousness*, our own *Strength*, these three Feet must be cut off, and we must learn to have no subsistence in our selves but only in Christ, and to stand only on his bottom. Study the excellent Lesson of Self-denial, Self-annihilation. A true Christian is like a Vine that cannot stand of it self, but is wholly supported by the Prop it leans on It is no small thing to know our selves to be nothing, of no might, of no worth, of no understanding, nor reality; to look upon our selves as helpless, worthless, foolish empty shadows. This holy littleness is a great matter; when we find that all our Inventory amounts to nothing but folly, weakness, and beggery; when we set down our selves for Cyphers, our gain for loss, our excellencies for very vanities, then we shall learn to live like Believers. A true Saint is like a Glass without a Foot, that set him where you will, is ready to fall every way till you set him to a Prop: Let Christ be the only support you lean unto. When you are throughly emptied and nullified, and see all comliness to be but as a withered Flower, dead, dried, and past recovery, then you will be put upon the happy necessity of going out to Christ for all.

The Messengers haste forceth me abruptly to end here: I can add no more but my Prayers to my Counsels, and so commending you to God, and the word of his Grace, I rest

The fervent well-willer of your Souls,

JOS. ALLEINE.

From the Prison at Juelchester, *April* 16. 1663.

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LETTER XXIII.

[Right Reasons in Suffering.]

To the most loving, and best beloved, the Flock of Christ in Taunton, *Grace and Peace.*

Most loving and dearly Beloved,

I Know not what thanks to render to you, nor to God for you, for all the unexpressible love which I have found in you towards me; and not terminatively to me, but to Christ in me; for I believe it is for his sake, as I am a Messenger and Embassador of his to you, that you have loved me and done so much every way for me; and I think I may say of *Taunton* as the Psalmist of *Jerusalem*, *If I forget thee, let my right hand forget her cunning, if I do not remember thee, let my tongue cleave to the roof of my mouth.* I would not, my dear Brethren, that you should be dejected or discouraged at the late disappointments; for through the goodness of God I am not, but rather more satisfied than before: and this I can truly say, nothing doth sadden me more than to see so much sadness in your faces. As on the contrary nothing doth comfort me so much as to see your chear and courage. Therefore I beseech you, Brethren, faint not because of my Tribulation, nor of Gods delayes, but strengthen the hands, and the feeble knees. And the Lord bolster up your hands, as they did the hands of *Moses*, that they may not fall down till *Israel* do prevail. Let us fear lest there be some evil among us, that God being angry with us, doth send this farther tryal upon us. Pray earnestly for me lest the eye of the most jealous God should discern that in me which should render me unfit for the mercy you desire. And let every one of you search his heart, and search his house to see if there be not cause there: Let not these disappointments make you to be ever the less in love with Prayers, but the more out of love with

with sin. Let us humble our selves under the mighty hand of God, and he shall exalt us in due time. And for the enemies of God, you must know also that their foot shall slide in due time. Let the Servants of God encourage themselves in their God: for in the things wherein they deal proudly, he is above them: therefore fret not your selves because of evil dores; commit your cause to him that judgeth righteously. Remember that you are bid if you see oppression of the poor, and violent perverting of Judgement and Justice in a Province, not to marvel at the matter: verily there is a God that judgeth in the Earth: and you have the liberty of appeals: rest in the Lord, and wait patiently for him and fret not your selves, because of the men that bring wicked devices to pass: take heed that none of you do with *Peter* begin to sink now you see the waters rough, and the winds boysterous: these things must not weaken your Faith, nor cool your Zeal: for they are great arguments for the strengthning of it. What clearer evidence can there be for the future judgement and perdition of the ungodly, and Coronation of the Just in another life, than the most unjust proceedings that are here upon Earth? shall not the Judge of all the Earth see right to be done? We see here nothing but confusion and disorder, the wicked receiveth according to the work of the righteous, and the Innocent according to the work of the wicked. The Godly perish and the wicked flourish: these do prosper, and they do suffer. What, can it be ever thus? no doubtless, there must be a day when God will judge the world in righteousness, and rectifie the present disorders, and reverse the unrighteous Sentences that have been passed against his servants. And this evidence is so clear, that many of the Heathen Philosophers have from this very Argument (I mean the unrighteous usage of the good) concluded that there must certainly be rewards and punishments adjudged by God in another world.

Nor yet lose your Zeal: now is the time that the love of many doth wax cold: but I bless God it is not so with you: I am sure your love to me is, as true Friends should be, like the *chimneys*, warmest in the Winter of Adversity; and I hope your love to God is much more, and I would that

You should abound yet more and more. Where else should you bestow your Loves? Love ye the Lord, ye his Saints, and cling about him the faster now ye see the world is striving to separate you from him. How many are they that go to knock off your fingers! O methinks, I see what tugging there is. The World is plucking and the Devil is plucking: Oh hold fast, I beseech you; hold fast, that no man take your Crown. Let the Water that is sprinkled, yea, rather poured upon your love, make it to flame up the more. Are you not betrothed unto Christ? Oh remember remember your Marriage Covenant: did you not take him for Richer for Poorer, for better for worse? now prove your love to Christ to have been a true conjugal love, in that you can love him when most slighted, despised, undervalued, blasphemed, among men. Now acquit your selves, not to have followed Christ for the Loaves, now confute the Accuser of the Brethren, who may be ready to suggest of the best of you, as he did of *Job*, *Doth he serve the Lord for nought*? And let it be seen that you loved Christ and holiness purely for their own sakes, that you can love a naked Christ when there is no hopes of worldly advantage, or promoting of self-interest in following him.

Yet beware that none of you do stick to the wayes of Christ and Religion upon so carnal an account as this, because this is the way that you have *already taken up*, and you count it a *shame* to recede from *your Principles*: I am very jealous lest some professors should miss of their reward for this: lest they should be accounted Turn-coats and Hypocrites; therefore they will shew a stoutness of spirit in going on, since they have once begun, and cannot with honour retreat. Would you choose holiness an strictness, if it were to do again? would you enter your selves among Gods Poor people, if it were now first to do? Would you have taken up the profession of Christ, though you had foreseen all this that is to come and coming? This will do much to evidence your sincerity. But I forget that I am writing a Letter, being prone to pass all bounds when I have thus to do with you. The Lord God remember and reward you and your labours of love. The eternal God be your refuge,

and

and put under you his everlasting Arms, The Peace of God that passeth all understanding keep your hearts. Christs Legacy of Peace I leave with you, and rest, with my dear affections to you all,

Your Embassador in Bonds,

JOS. ALLEINE

LETTER XXIV.

[Counsel for Salvation.]

To the most beloved People, the servants of God in Taunton, *Salvation.*

Most endeared Christians,

MY continual solicitude for your State, will not suffer me to pass in quiet one week without Writing to you, unless I am extraordinarily hindred. Your sincerity, stedfastness, and proficiency in the grace of God, is the matter of my earnest desire, and that which I should account my self happy in. I have a longing desire to see the Faces of you all, and (besides mine expectation) shall (I trust) speedily have the opportunity to see you at the approaching Assizes, which I shall greatly rejoyce in, notwithstanding our coming may be otherwise attended with many Inconveniencies. In the mean time I send you a few Prison Counsels. As,

1. *To Improve for Eternity, the Advantages of your present State.* Though you are at many disadvantages with respect to the publick Ordinances, yet you have many wondrous and most happy Priviledges, which Spiritual Wisdom would make no small improvement of. Oh what a mercy have you that you may serve God while you will in your Families! That you may be as much as you will with God in secret Prayer, and holy Meditation, and Self-examination! I beseech you

consider what a Blessing you have above others, that have your Health, and a Competency of the Comforts of this life, and are free from those continual pains, or Heart-eating Cares, that others are disabled by, from looking after God and their Souls, as you may do. Oh consider what a blessed Seed-time you have for Eternity! Now be wise and improve your happy Season, your day of Grace. Prepare for Death, make all sure: Press on towards the Mark, lay up in store for your selves a good Foundation against the time to come. In the morning sow your Seed, and in the Evening withdraw not your Hand. Treasure up much in Heaven: What Profit is it that you have more than others? more Liberty, more Comfort, more Health, more Wealth, than others? except you love God more, and serve him better than others. Now ply your Work, and dispatch your Business, so as that you may have nothing to trouble You upon your Death-Beds.

2. *To consider also the Temptations, and disadvantages of your State.* Study to know your own weakness, and where your danger lies, that you may obviate Satan, and prevent your miscarrying: There is no Condition but hath its Snares. See that ye acquaint your selves with his Devices lest you be beguiled by him, and caught in his Trap through your own unwariness. You that are well Provided for in the World had need to watch your selves, lest you fall in love with present things, lest you be lifted up, lest you trust in those Carnal props, and put confidence in the Creatures, lest you warp, and decline, and baulk your duties through Carnal fear, and the desire of preserving your Estates. You that have little in the World, are not without your temptations neither: Oh take heed of Envying others Prosperity, of murmuring and discontent, of diffidence and distrustfulness, of using indirect means to help your selves: Be sure you make not the worlds pressures upon you, an excuse from your daily serving of God in your Families, and in secret. Set this down as your Rule, and unchangeable Resolution, that God and your Souls and your families, shall be looked duly and continually after, go the world which way it will. Consider what sins your Tempers, Relations, Callings do most expose you to. Be not strangers to your selves. Prove your selves upright in keeping from your Iniquities.

3. To

3. *To converse often with your Dust.* Brethren we are going, we are going, the Grave waiteth for us: Oh forget not that Corruption is your Father, and the worm your Mother, and your Sister. These are your Poor kindred that you must shortly dwell with, when you come to your long home. Remember the dayes of Darkness which shall be many. Take every day some serious turns with Death. Think where you shall be a few days and nights hence, happy he that knew not what to morrow meant for twenty Years together. Believe it, you will find it no little thing to die. Think often how you are provided, how you should receive the Sentence of Death. Were you never within sight of Death? How did it look? What did you wish for most at that time? What did then trouble you most? Oh mark these things, and live according. Often ask your hearts, what if God should this night require my Soul?

4. *To serve your Generation with your might while you have time.* You have but a very little time to bring God any Glory here, or to do your Friends any good; now up and be doing. Now or never live in the deep and constant sense of the very little time that you have for this world, and the great work you have to do. You are going whence you shall not return. There's no After-Game to be plaid. What! But one cast for Eternity, and will you not be careful to throw that well?

Most dearly Beloved, I covet after your furtherance in Mortification, and growth in Grace. And Oh that I could but represent Death unto you, as shortly it will shew it self: Or could but open a Window into Eternity to You: How effectually would this do the work. Then the Cripple would fling away his Crutches, and betake himself to his Legs: Then the sloathfull would pluck his hand out of his Bosom, and shake off his Excuses, and be night and day at his work. Then the *Laodicean* would be recovered from his benummed frame; then we should have no Halting in Religion, no lazy wishing and complaining; but men would ply the Oars to purpose, and sweat at their work.

But Oh unhappy man, how powerfully hath the world bewitched thee! How miserably hath Sin unmanned thee, that thou shouldst look no farther, than thou canst see, and

to be taken up with present things, and forget so momentous concernments as are before thee?

But you my Brethren, lift up your selves above the objects of sense: may you be men for eternity, and carry it like those that seek for glory, honour, and immortality. I am apt to be too long with you: I commend you to Divine Grace: my dearest loves among you, I am

Yours in the Bonds of the Gospel of our Lord Jesus,

JOS. ALLEINE.

From the common Gaol at Juel-chester, *March* 5. 1665.

LETTER XXV.

To the loving and most beloved People, the Servants of God in Taunton, *Grace and Peace.*

Most dearly Beloved,

ALthough I am forced at the present to be at a distance from you, yet I would not have you ignorant, that the dear remembrance of you is alwayes fresh with me, and the care of your eternal welfare is always living upon my heart. Therefore as my beloved Friends I warn you and cease not to stir you up by way of remembrance, being jealous for you with a Godly jealousie, that no man take your Crown. My dearly Beloved, I know you have many enemies, and above all, I fear your bosom Enemies: and as the Watchman of the Lord I give you carefull warning, and exhort you all not to be high-minded, but fear. Blessed is the man that feareth always. Look diligently, lest any of you fail of the Grace of God. You have made much and long Profession of the Name of Jesus Christ: Oh look to your foundations, see upon what ground you stand. Look to your sincerity. You must every one of you stand shortly before the Judge-

ment

ment Seat of Christ, and be tried for your lives: Oh, try your selves throughly first. 'Tis easie to mistake Education for Regeneration, and common Conviction and Illumination for Conversion, and a partial Reformation and external Obedience, for true Sanctification. Therefore I beseech you every one, to examine whether you are in the Faith. Prove your own selves. Tell not me, you hope you are sincere, you hope you shall go to Heaven: Never put it off with hopes, but pray, and try, and search, till you are able to say, yea, and know you are passed from death to life, and that you know you have a Building, not made with hands, eternal in the Heavens.

Suppose I should ask you one by one, where are your Evidences for Heaven? Could you make out your claim? can you bring me Scripture-proof? can you shew me the marks of the Lord Jesus? what mean you to live at uncertainties? Brethren, it is an intolerable ignorance for any of you in these days of glorious light, not to be able to tell the distinguishing marks of a sound believer. And it is intolerable carelesness of your everlasting welfare, if you do not bring your selves to the Trial by these marks. What! are your hands filled with Books, and your ears filled with Sermons, that tell you so plainly from the Word of God, how you shall know whether you are in Christ, and are you still to seek? Oh, stir up your own selves. Take heed, lest a Promise being left of entring into his rest, any of you fall short of it at last by unbelief. You are a professing People, you pray, and you hear, and you run upon some Adventures for Jesus Christ: But, O look to your sincerity. Look to your Principles, look to your ends, else you may lose all at last. Examine, not only what is done, but whence 'tis done, look to the root as well as to the Fruit. Eye not only your Actions, but your aims. Remember what a strict and severe Eye you are under. The Lord Jesus makes strict observation upon all your works and ways. He observes who of you be fruitful, and who be barren and unprofitable. He knows who of you be thriving and who be declining. He observes who be warm, and who lukewarm: who be sound Christians, and who of you have only a name to live.

Return, O backsliding Christians, you have lost your former con-

convictions, and loſt your former Affections. You are grown remiſs in your watch, and your Zeal is turned into a kind of indifferency, and your diligence into negligence. Your care is turned into ſecurity, and your tenderneſs into ſenſeleſneſs. Oh, your caſe is dangerous. The Lord Jeſus hath a great controverſie with you. Oh, remember whence you are fallen, and repent, and do your firſt works. Strengthen the things that remain, and are ready to die. Oh, rub and chafe your ſwooning ſouls, and ply them with warm applications, and rouſing conſiderations, till they recover their former heat. And know ye from the Lord, that the back-ſliders in heart ſhall be filled with his own ways.

Oh ye barren and fruitleſs trees: behold the Axe is lifted up to fell you to the ground, except you bring forth fruits, and thoſe worthy of Repentance. May not Chriſt ſay to ſome among you, *Behold theſe three years have I come, ſeeking fruit, and finding none?* How is it then that you read not the Sentence paſſed on the fruitleſs Tree? O ſleepy Profeſſors, how long will you drive on in this heavy courſe? how long will you continue in an unprofitable and cuſtomary profeſſion? would you be the joy of our Lord, why know ye, that the thriving Plant is the Maſters praiſe, and his hearts delight. Chriſtians, put on, preſs towards the Mark, be adding to your Faith, Virtue; and to vertue, knowledge, *&c.* See that you grow extenſively, in being abundant in all ſorts of good works. Be pitiful, be courteous, gentle, eaſie to be entreated. Be ſlow to anger, ſoon reconciled. Be patient, be ye temperate, be ye chearful. Study not every one only his own things, but the good of his Neighbour. Think it not enough to look to your own ſouls, but watch for others ſouls. Pray for them, warn them, be kind to them, ſtudy to oblige them, that by any means you may win them, and gain their ſouls.

Labour to grow intenſively, to do better the things that you did before, to be more fervent in Prayer, more free and willing in all the ways of the Lord, to hear with more profit, to examine your ſelves more thorowly, to mind Heaven more frequently than heretofore.

And you, O carnal and unſound Profeſſors, that reckon your ſelves to be in Chriſt, but are not new Greatures; that becauſe you have the good opinion of the Godly, and are outwardly con-

conformable to the ways of God, perſwade your ſelves you are in a good condition, although your hearts have not yet to this day been renewed: O repent ſpeedily. Repent, and be converted. What though we cannot diſtinguiſh the Tares from the Wheat? yet the Lord of the Harveſt can. Chriſt will find you out, and condemn you for rotten and unſound, unleſs you be ſoundly renewed by repentance, and effectually changed by converting Grace.

Brethren, I fervently wiſh your Salvation, and to this, while I am able, I ſhall bend my ardent endeavours, I am now taking advice for my health, and hope in ſome few Weeks to be reſtored to you. In the mean time I commend me to your Prayers, and you to the grace of God, remaining

Yours in the Lord Jeſus,

Dorcheſter, July 7th. 1663. JOS. ALLEINE.

LETTER XXVI.

[The Character and Priviledges of true Believers.]

To the loving and moſt beloved People, the Servants of God in Taunton, *Grace and Peace.*

Moſt Dearly Beloved,

I Longed to hear of your Welfare, but by reaſon of the Carryers intermitting his journeys, could not till now obtain my deſires, neither had I opportunity till the laſt week of writing to you. I rejoyce to hear by Mr. *Ford*, of Gods continual goodneſs towards you; he is your Shepherd, and therefore it is that you do not want. Me you have not always, but he is ever with you, his Rod and his Staff ſhall comfort you; Nay, more than all this, you may hence conclude comfortably for all times, yea, for the whole Eternity to come. Surely Goodneſs and Mercy ſhall follow you all the days of your lives, and you ſhall dwell in the Houſe of the Lord for ever.

In this, my dear Brethren, in this rejoyce, and again I ſay

ſay rejoyce, that God is engaged in ſo near and ſo ſweet relation to you. Doubtleſs your Souls ſhall lodge in goodneſs, and be provided for carefully, and lie down in everlaſting ſafety, that have the Almighty for your Shepherd. Bleſſed are the Flock of his hands, and the Sheep of his Paſture, happy is the People that is in ſuch a caſe.

But who are Chriſts Sheep?

Not all Profeſſors. I beſeech you take heed how you reſt in Profeſſion. It is not *Profeſſion*, but *Converſion* that turns a man from a Swine to a Sheep. Let none of you be deceived, nor flatter your ſelves, that becauſe you bear the name of Chriſtians, and do many things, and have eſcaped the open groſs pollutions of the World, therefore you are ſurely among the number of Chriſts true Sheep. All this you may attain to, and yet be but waſhed Swine; here muſt be an inward deep and thorow and univerſal Change upon your Natures, Diſpoſitions, Inclinations, or elſe you are not Chriſts Sheep.

In a word, If you will be put out of doubt whether you are his Sheep or not, you muſt try it by this certain Mark that Chriſt ſets upon all his Sheep, even your *Sanctification*. You that will ſtand to the trial, anſwer me truly and deliberately to theſe Queſtions. Do you hate every ſin as the Sheep doth the Mire? Do you regard no Iniquity in your hearts? Do you ſtrive againſt, and oppoſe all ſin, though it may ſeem never ſo neceſſary, never ſo natural to you, or have you not your ſecret haunts of evil? For every Swine will have his ſwill. Do you abſtain from ſin out of fear, or out of diſlike? Are you at peace with no ſin, or do you not hide ſome iniquity as a ſweet morſel under your Tongue? Is there not ſome practice that you are not willing to know is a ſin for fear you ſhould be forced to leave it? Do you love the Commandment that forbids your ſin, or do you not wiſh it out of the Bible, as that evil man wiſhed God had never made the Seventh Commandment? Again, how do you ſtand affected towards Holineſs? Do you love it? Do you chooſe it? Do you hunger and thirſt after it, and deſire it more than any Temporal good? Have you choſen the way of Gods Precepts, and had rather live holily than be allowed to live in your ſins? Do You in your very hearts prefer a Godly ſtrict

Life

Life in communion with and conformity to God, before the greateſt proſperity of the World? do you chooſe Holineſs, not out of bare neceſſity, becauſe you cannot go to Heaven without it, but out of *love* to it, and from a deep ſenſe that you have of the ſurpaſſing excellency, and lovelineſs, and beauty of it? If it be thus with you, you are the perſons that the Lord Jeſus hath marked for his Sheep.

And now, come ye bleſſed, all that have this mark upon you, come and underſtand your happineſs; you are marked out for preſervation, and let it go how it will with the reſt; that I know, it ſhall go well with you that fear the Lord, that fear before him. You are the ſeparated ones, the ſealed ones, upon whom the Angel hath ſet the Seal of the Living God; and ſo you are redeemed unto God from among men, being the firſt-fruits unto God, and unto the Lamb, and have your Fathers Name written in your Fore-heads.

Hear, O beloved Flock, I may give you the ſalutation of the Angels, *Hail, you are highly favoured of the Lord, Bleſſed are you among men*; though you are but poor and deſpiſed, and like little *Benjamin* among the thouſands of *Judah*; you carry away the bleſſing and the priviledge from all the reſt. God hath done more for the leaſt of you than for the whole World of Mankind beſides, put all their mercies together. *Fear not little Flock, it is your Fathers good pleaſure to give you the Kingdom. Bleſſed are you of the Lord, for yours is the Kingdom of Heaven.* All that the Scripture ſpeaks of that Kingdom of Glory, that Kingdom of Peace, of Righteouſneſs, that Everlaſting Kingdom, It ſpeaks it all to you. Behold your Inheritance, ſee that you believe. What know you not your own ſelves? you are the Sons of God, Inheritors of the Kingdom of Heaven, joint Heirs with Chriſt the Lord of Glory. Do you believe this? Take heed you make not God a Lyar: his Word is nigh you: have you not the Writings in your hands? Do I ſpeak any thing but what God hath ſpoken? Shall I tell you of the thing which ſhall be hereafter? Why thus it ſhall be. The Son of man ſhall come in his Glory, and all his holy Angels with him: Then ſhall he ſit upon the Throne of his Glory, and he ſhall ſeparate you as a Shepherd divideth the Sheep from the Goats, and he ſhall ſet you at his own right hand. Then ſhall the

King

King say, *Come ye blessed of my Father, inherit the Kingdom prepared for you.*

Do you believe yet? Do you throughly believe? If so, then my work is done, then I need not bid you *Rejoyce*, nor bid you be *Thankful*, only *believe*. Do this and do all. *Believe* and joy *will rejoyce* with joy unspeakable, and full of glory. *Believe* and you will be *fruitful*, and shew your Faith by your works. *Believe* and you will *Love*, for Faith worketh by love. In a word, keep these things upon your hearts by daily and lively consideration, and this will bring Heaven into your souls, and ingage you to all manner of holy conversation and Godliness. This will mortifie you to the World, the grand enemy which I advise, nay, I charge you to beware of. When *Saul* had gotten his Kingdom, he left off taking care for the Asses. O remember yours is the Kingdom: what are you the better that you have all this in your Bibles, if you do not weigh it by frequent and serious consideration, and ponder these sayings in your hearts? Beloved, I have written these things to *you* that your joy may be full. And now Peace I leave with *you*, I am Christs Embassadour to you, an Embassadour of Peace; his Peace I pronounce unto you; In his Name I bless you. Farewel in the Lord, I am

The servant will-willer of your Souls,

Devises, *June* 29. 1666.

JOS. ALLEINE.

LETTER XXVII.

[Of the Second coming of Christ.]

To the Faithful, and Beloved, the servants of God in Taunton, *Grace and Peace.*

Loving and most dearly Beloved,

THough I trust my Bonds do preach to you, yet methinks that doth not suffice me, but the conscience of my duty,

ty, and the workings of my heart towards you, are ſtill calling upon me to ſtir you up by way of remembrance, notwithſtanding you know and be eſtabliſhed in the preſent Truth. And if *Paul* do call upon ſo great an Evangeliſt as *Timothy*, to *Remember that Jeſus was raiſed from the dead according to the Goſpel*, why ſhould not I be often calling upon my ſelf, and upon you, my dearly Beloved, to remember and meditate upon, and cloſely apply the great and weighty Truths of the Goſpel, which you have already received? and in truth, I perceive in *my ſelf and you* another manner of heat and warmth in the inſiſting upon the *plaineſt principles* of Chriſtianity, and the ſetting *them* home upon *mine own heart and yours*, than in dwelling upon any more *abſtruſe Speculations*, in the cleareſt handling of which, the Preacher may ſeem to be too much like the winter nights, very bright, but very cold.

But now, my Brethren, I ſhall not with *Paul* call upon you ſo much to remember the reſurrection of Chriſt, as the *Return* of Chriſt: *Behold, He cometh in the Clouds, and every Eye ſhall ſee him*; Your Eyes and mine Eyes: and all the Tribes of the Earth ſhall mourn becauſe of him: But we ſhall lift up our heads, becauſe the Day of our Redemption draweth nigh: this is the day I look for, and wait for, and have laid up all my hopes in. If the Lord return not, I profeſs my ſelf undone, my Preaching is vain, and my ſuffering is vain, and the bottom in which I have intruſted all my hopes is for ever miſcarried. But I know whom I have truſted: We are built upon the foundation of that ſure Word, we are not built upon the ſand of Mortality. Nor do we run ſo uncertainly, but the Word of the Lord abideth for ever, upon which Word do we hope; How fully doth this Word aſſure us that this ſame Jeſus that is gone up into Heaven ſhall ſo return, and that he ſhall appear the ſecond time unto Salvation, to them that look for him. Oh, how ſure is the thing! how near is the time! how glorious will his appearing be!

The thing is ſure, the Day is ſet, God hath appointed a day wherein he will judge the World by that man whom he hath

hath ordained; the manner of it is revealed, *Behold the Lord cometh with ten thousand of his Saints*: The Attendants are appointed and nominated. *The Son of Man shall come in his Glory, and all his holy Angels with him.* The thing you see is established, and every circumstance is determined. How sweet are the words that dropped from the precious Lips of our departing Lord! What generous Cordials hath he left us in his parting Sermons, and his last Prayer! and yet of all the rest those are the sweetest, *I will come again and receive you to my self, that where I am, there you may be also.* What need you any further witness: you have heard him your selves, assuring you of his return. Doubtless he cannot deceive you, you have not only known, but seen and felt the truth of his Promises.

And will he come? tremble then ye sinners, triumph ye Saints, clap your hands all ye that look for the consolation of *Israel*. O sinners, where will you then appear? how will you look upon him whom you have pierced; whom you have persecuted? whose great Salvation you have neglected and despised? Wo unto you that ever you were born, unless you should then be found to be *New-born*.

But you, O Children of the most high, how will you forget your travel, and be melted into joy. This is he in whom you have believed; whom having not seen ye loved, But how will love and joy be working (if I may so speak) with pangs unutterable, when you shall see him, and hear his sweet voice commending, applauding, approving of you, and owning you by name before all the World. Brethren, thus it must be, the Lord hath spoken it. See that you stagger not at the Promise, but give Glory to God by believing.

Again, the time is near, *Yet a little while, and he that shall come will come. Behold, I come quickly*, saith he: And again, *The Lord is at hand*: Sure you are, that death cannot be far off. O Christian, thou dost not know but the next year, nay, possibly the next week, thou mayest be in Heaven. Christ will not long endure thine absence, but will have thee up to him till the time of his general appearing; when he will take us up all together, and so we shall be ever with the Lord.

Soul,

Soul, believeſt thou this? If thou doſt indeed, what remains but that thou ſhouldſt live a life of love and praiſe; ſtudying to do all the good thou canſt till thou come to Heaven; and waiting all the days of thine appointed time till thy change ſhall come? O my Soul look out and long. O my Brethren be you as the Mother of *Siſera*, looking out at the windows, and watching at the Lattices, ſaying, why are his Chariots-wheels ſo long a coming? Though the time till you ſhall ſee him be but very ſhort, yet love and longing make it ſeem tedious.

My Beloved, comfort your hearts with theſe Words: look upon theſe things as the greateſt realities, and let your affections be anſwerable to your expectations. I would not have told you theſe things, unleſs I had believed them: for it is for this hope that I am bound with this Chain. The bleſſing of the Holy Trinity be upon you, I am yours and will be. The God of Peace be with you, I reſt

Your Embaſſador in Bonds,

JOS. ALLEINE.

From the Priſon at Ilchester,
Auguſt 5. 1663.

LETTER XXVIII.

[Of the Love of Chriſt.]

To his moſt endeared Friends, the ſervants of God in Taunton, *Salvation.*

Moſt dearly Beloved,

METhings my Breaſts are not eaſie, unleſs I do let them forth unto you. Methinks there is ſomething ſtill to do, and my weeks work is not ended, unleſs I have given my Soul vent, and imparted ſomething to the Beloved flock

that I have left behind. And Oh, that my Letters in my absence might be useful to you! Assuredly it is my joy to serve you, and my love to you is without dissimulation: witness my twice lost liberties, and my impaired health, all which I might have preserved, had it not been for my readiness to minister to you.

But what do I speak of my love? it is the sense of the infinite love of God your Father that I would have to dwell upon you. Forget me, so you remember him. Let me be very little, so he be very lovely in your eyes. Let him be as the Bucket that goes up, though I be as the Bucket that goes down. Bury me so, that you do but set the Lord always before you. Let my name be written in the dust, so his Name be written deep upon all your Souls.

O Lord, I am thy Servant, truly I am thy servant. Glorifie thine own Name by me, and thou shalt have my hand to it, that I will be content to be hid in obscurity, and to disappear through the overcoming lustre and brightness of thy Glory.

Brethren understand mine office, I Preach not my self, but the Lord Jesus Christ, and my self your Servant for Jesus sake. Give him your hearts, and I have my Errand. I am but the Friend of the Bridegroom, and my business is, but to give you to understand his love, and to gain your hearts unto him. He is an object worthy of my Commendations, and of your affections. His Love is worth the writing of, and worth the shewing of, and worth the speaking of. Oh my Brethren, never forget I beseech, you, how he loveth you. He is in Heaven, and you are on Earth; he is in Glory and you in Rags; he is in the shining Throne, and you in dirty flesh, and yet he loveth you. His heart is infinitely tender of you. Even now while he is at the right hand of the Majesty on High, how feelingly doth he cry out at the hurt of his poor members on Earth? *Saul, Saul, why persecutest thou me*! Oh of what quick sense is the sense of our dear Lord unto us! when we are touched on Earth he feels it in Heaven.

Brethren, Christ is real in all that he speaks unto you: He is not like a flourishing Lover, who fills up his Letters with Rhetorick, and hath more care of the dress of his Speech, than

than of the Truth. Who ever gave demonſtration of the reality of his love at ſo dear a rate as Chriſt hath done? Men do not uſe to die in jeſt: Who will impoveriſh himſelf to enrich his Friend? and diveſt himſelf of his honour to advance him? and debaſe himſelf to admiration below his own degree to contract affinity with him, and all this but to make him believe that he loves him?

Brethren poſſeſs your very hearts with this, that Chriſts love doth go out with infinite dearneſs towards you. Even now while he is in all his Glory, he earneſtly remembers you ſtill. This is the High Prieſt that is now entred into the Holy of Holies, doth bear your names particularly, remembring every poor believer by name. He bears your names, but where? upon his Breaſt-plate, upon his heart ſaith the Text, *Exod.* 28. 29. Ah Chriſtians! may ſalute you as the Angel did *Mary*, *Hail you that are highly favoured: Bleſſed are you among men.* Sure your lot is fallen in an happy place; what in the boſom of Chriſt? yea, and verily you may believe, and doubt not, I may apply that of *Gabriel*, *O Daniel, thou art greatly beloved*, unto you; you are beloved indeed, to have your Names written upon the very heart of Chriſt now he is in Glory.

Oh, let his *Name* be written then on *your* hearts. Do not write his Name in the Sand, when he hath written yours upon his *own Breaſt*! Do not forget him who hath taken ſuch care, that while he is, he may never forget you, having recorded your names not onely on his *Book*, but on his *Fleſh*, and ſet you as a Seal upon his heart. He hath you upon his heart, but why? For a memorial before the Lord continually, ſo ſaith the Text. Beloved your Lord is ſo far from forgetting you in all his Greatneſs and Glory, that he is gone into Heaven on purpoſe, there to preſent you before the Lord, that you may be alwayes in remembrance before him. O Beloved, Glory, yea, and Triumph in his love; Doubtleſs it muſt go well with us. Who ſhall condemn? It is Chriſt that died and roſe again, and is now making Interceſſion. His interceſt is potent. He is alwayes preſent. Our Advocate is never out of Court. Never did cauſe miſcarry in his hand. Truſt you ſafely in him. Happy is that man for whom he ſhall undertake to ſpeak.

Oh, the Riches of Christs Love! he did not think it enough to die for you. His love and care doth not end with his natural life on Earth, but he ever liveth to make Intercession for us. His love is like his life, ever, ever; knowing no remission in degree, nor intermission of time, no cessation of working, but is ever, ever, in motion towards us.

But when shall I end, if I suffer my soul to run out its length, and my running Pen to enlarge according to the dementions of this boundless Field of Divine Love? If the pens of all the world were imployed to write Volumes of love, if the tongues of all the living were exercised in nothing else but talking of this love; If all the Hearts that be were made up of love; and all the powers and affections of the mind were turned into one, to wit the power of love, yet this were no less than Infinitely too little, either to conceive or to express the greatness of Christs love.

O my dearly beloved, may your souls be swallowed up in this love. Think and think while you will, you can never think how much you are beloved. See that ye love again by way of *Gratitude*, though not of *Requital*: yea tho' your souls be but narrow, and your powers but little, yet love him with all you have. Love him with all your hearts, and all your strength. To the Meditations, and to the Embraces of Divine love I leave you, thinking it now not worth while to tell you of my Love, Remaining

Yours in the bonds of your most dear Lord Jesus,

JOS. ALLEINE.

Aug. 11. 1665.

LET.

LETTER XXIX.

[Warning to Professors of their Danger.]

To the Beloved People, the Inhabitants of the Town of Taunton, *Grace and Peace.*

Most dear Friends,

MY top joy is, that my beloved is mine and I am his but next to that I have no joy so great as that you are mine and I am yours, and you are Christs. My Relation to Christ is above all; he is my life and my peace, my riches, and my righteousness: he is my hope and my strength, and mine Inheritance, and my rejoycing: In him will I please my self for ever, and in him will I glory. I esteem my self most happy and rich, and safe in him, though of my self I am nothing. In him I may boast without Pride, and glory without vanity. Here is no danger of being over much *pleased*; neither can the Christian exceed his bounds in over-valuing his own riches, and happiness in Christ. I am greatly pleased with the Lot that is fallen to me: the Lord hath dealt bountifully with me, and none shall stop this my confidence of boasting in Christ. But as my lot in him is above all, so I will assure you, it is no small content to me that my lot is fallen with you. And though many difficulties have fallen to my lot among you (for I have broken my health and lost my liberty once and again, for your sakes) yet none of these things move me. I wish nothing more than to spend and to be spent upon the service of your Faith. I bless the Lord for it as an invaluable mercy, that ever he called me to be an Embassador of the Lord Jesus Christ to you-wards. In this station I desire to approve my self to him, and that I am withdrawn from my work for a season, it is but that I may return to you refreshed, and inabled for my work among you. You may not think that I have forgotten you, and consulted my own ease and pleasure: but if God prosper my intentions, I shall be found to have been daily serving you in this retirement. I will assure you, I am very

tender of preserving all that little strength that God doth add to me entirely for your sakes: being resolved not so much as once to broach the Vessel till I draw forth to you. I bless the Lord I am in great tranquillity here in this Town, and walk up & down the Corporation without any Questioning me. Only it hath pleased the Lord to add to my Affliction since my coming, by taking away my dear Father, the day of whose glorious Translation was the day after my arriving here. But I bless the Lord, I do believe and expect the return of the Redeemer with all his Saints, and the most glorious Resurrection of my own dead Body with all Believers: and this makes me to rest in Hope, and fills me with unpeakable more joy than the death of my self or any other Saint can with grief. And now I make it my business to be rendered serviceable to you; and do by this, return you my hearty thanks for your earnest Prayers and Intercessions to God in my behalf, for it is he that must do the Cure: I seem to my self to be retired to this place, as a Vessel rent and shatter'd and torn in the Service, that is come to recruit in the *Harbour*: And here I am as it were rigging, and repairing and Victualling to put forth again in the Service: which I shall do with the first Wind, as soon as I am ready. What is my life unless I am serviceable? And though I must for the present forbear my wonted Labour, yet I shall not cease to exhort you and call upon you while I am absent from you, to stand fast, and to grow up in your holy Faith.

Be warned, my dearly Beloved, that you fall not upon those dangerous Rocks upon which so many Professors have been split.

There are three things which I beseech you carefully to beware of.

First, Lest while Christ is in your mouths the world run away with your hearts: There is many a seeming Professor that will be found a meer Idolater? Many a Soul goes down to *Hell* in this sin, in the midst of his Profession, and never discerns it till it be too late. Remember, I beseech You, that the *Oxen*, the Farme, Wife, Merchandize, all of them lawful Comforts, did effectually keep men from a sound and saving closing with Christ, as the vilest lusts of the worst of men. Whatever you find you hearts very much *pleased* in, and

and in love with, among these earthly Comforts, set a mark upon that thing, and remember that there lies your greatest danger. What you love most, you must fear most; and think often with your selves, This, if any thing, is like to be my ruine. Oh, the multitudes of Professors that perish for ever, by the secret hand of this mortal Enemy, I mean the over-valuing of Earthly things. The hearers compared to the thorny Ground did not openly fall away and cast off their Profession as the stony ground did; but while others withered away the blade of Profession was as green and fresh as ever; and yet their inordinate affection to the things of this life, did secretly undo all at last. Little do most Professors think of this while they please themselves in their estates, while they delight themselves so freely in their Children, in their Wives, in their habitations and possessions; that these be the things that are like to undo them for ever. How little is that Scripture thought of, which speaks so dreadfully to worldly Professors; *Love not the world, for if any man love the world, the Love of the Father is not in him.* Are there not many among us, who though they do keep up Prayer, and other holy Duties; yet the strength and vigour of their hearts goeth out after earthly things? And these are their chief care and their chief joy. Such must know, that they are none of Christs, and they were better to understand it now, and seek to be renewed by Repentance, than hereafter when there shall be no place for Repentance.

2. *Lest while Iniquity doth abound, your love to Christ doth wax cold.* Remember what an Abomination *Laodicea* was to Christ because she grew so luke-warm; and what a controversie he had with *Ephesus*, a sound Church, because she did but slacken and grow more remiss in her love. A friend is born for adversity; and now is the time, if you will prove the sincerity of your love and friendship to Jesus Christ, by following him Zealously, resolvedly, fully, now he is more rejected and opposed.

Thirdly, *lest you keep up a barren and fruitless Profession, without Progression:* See to it my Brethren, that you be not only professors, but proficients: Many Professors think all is well because they keep on in the exercises of Religion; but alas! you may keep on praying, and hearing all the Week long, and yet be not one jot the further. Many there

are that keep going, but it is like the Horse in the Mill, that is going all day, but yet is no further than when he first began. Nay, it oft times happens in the Trade of Religion, as it doth in trading in the world, where many keep on in trading still, till for want of care and caution, and examining their accounts whether they go forward or backward, they trade themselves out of all. Oh, look to it my Brethren, that none of you rest in the doing of duties, but examine what comes of them. Otherwise as you may trade your selves into Poverty, so you may hear and pray your selves into hardness of heart, and desperate security, and formality. This was the very case of wretched *Laodicea*, who kept up the trade of religious duties and verily thought that all was well, because the trade still went on, and that she was increased in spiritual goods, and in a gaining way: but when her accounts were cast up at last, all comes to nothing, and ends in wretchedness, poverty, and nakedness. Most dear Brethren, I wish and pray for the prosperity of you all: but above all, I wish your Souls prosperity, with which, after my most dear Loves to you all, having already exceeded the bounds of an Epistle, I commend you to the living God, Remaining

Your fervent well-wisher and Embassador in Christ,

JOS. ALLEINE.

Devises, *June* 22. 1666.

LETTER XXX.

[An Admiration of the Love of God.]

To the most Loving, and best Beloved, the servants of God in Taunton, *Salvation,*

My most dear Friends,

I Love you, and long for you in the Lord, and I am weary with forbearing that good and blessed work that the Lord

Lord hath committed to me, for the furtherance of your Salvation. How long Lord, how long shall I dwell in silence! How long shall my Tongue cleave to the Roof of my Mouth! When will God open my Lips, that I may stand up and praise him? But it is my Fathers good pleasure yet to keep me in a total disability of publishing his Name among you; unto him my Soul shall patiently subscribe. I may not, I cannot complain that he is hard to me, or useth me with Rigour: I am full of the Mercies of the Lord, yea, Brimfull and running over, And shall I complain? Far be it from me.

But though I may not murmur, methinks I may mourn a little, and sit down and wish, O if I may not have a Tongue to speak, would I had but Hands to Write, that I might from my Pen drop some heavenly Counsels to my Beloved People. Methinks my feeble Fingers do even itch to Write unto you, but it cannot be, alas my right-hand seems to have forgot her cunning, and hath much ado with trembling to lift the Bread unto my Mouth. Do you think your should have had so little to shew under my Hand, to bear Witness of my Care for You, and love to you, if God had not shook my Pen as it were out of my Hand? But all that he doth is done well, and wisely, and therefore I submit. I have purposed to borrow Hands wherewith to write unto my Beloved, rather than to be silent any longer.

But where shall I begin, or when should I end? If I think to speak of the mercies of God towards me, or mine enlarged affections towards you, methinks I feel already how strait this Paper is like to be, and how insignificant my Expressions will be found, and how insufficient all that I can say will prove at last to utter what I have to tell you; but shall I say nothing because I cannot utter all? this must not be neither.

Come then all ye that fear the Lord, come and I will tell you what he hath done for my Soul. O help me to love that precious Name of his, which is above all my Praises. O love the Lord all ye his Saints, and fear before him! magnifie the Lord with me, and let us exalt his Name together! he hath remembred my low estate, because his Mercy endureth for ever. O blessed be you of the Lord, my dearly Beloved,

loved, O thrice blessed may you be for all your remembrances of me before the Lord, you have wrestled with the Lord for me, you have wrestled me out of the very Jaws of Death it self: O the strength of Prayer! Surely it is stronger than death. See that you even honour the power and prevalency of Prayer: Oh be in love with Prayer, and have high and venerable thoughts of it. What distresses, diseases, Deaths can stand before it? Surely I live by Prayer, Prayer hath given a Resurrection to this Body of mine, when Physicians and friends had given up their hopes.

Ah my dearly Beloved, methinks it delights me to tell the story of your love, how much more of the love of God towards me? I have not forgotten, O my dearly Beloved, I have not forgotten your tender love in all my distresses. I remember your kindness to me in my bonds, when once and again I was delivered up to a Prison for your sakes. I remember with much delight, how you refreshed and comforted me in my Tribulations, how open your hearts were, and your hands were not straitned neither, for I was in want of nothing. I may not, I must not forget what painful Journies you took to visit me, when in places remote the hand of the Lord had touched me, and though my long was sickness almost incredibly expensive to me, yet your Supplies did not a little lighten my Burthen.

And though I put it last, yet I do not mind it least, that you have been so ready in returning Praises to God in my behalf; your Thanksgivings to God, my dear Brethren, do administer abundant cause to me of my giving thanks unto you.

And now my heart methinks is big to tell you a little of my love to you, surely you are dear unto me; but though it be sweet to tell the story of love, yet in this I will restrain my self. For I fear lest as the wise man saith of the beginning of strife, so I should find of the beginning of love, that it is like the letting forth of the Water; and the rather I do forbear, because I hope you have better testimonies than words, to bear witness here unto you.

But if I sing the song of love, O let Divine Love overcarry the praise; I found my self in straights when I began to speak of the natural love between my dear people, and an unworthy

my Minister of Christ to them; and it seemed that all that I have said was much too little, but now I have to speak of the love of God, it seems to be by far too much.

O infinite love never to be Comprehended, but ever to be admired, magnified, and adored by every Creature! O let my heart be filled, let my mouth be filled, let my papers be filled ever, ever filled with the thankful Commemoration of this matchless Love. O turn your eyes from other objects! O bury me in forgetfulness, and let my love be no more mentioned nor had in remembrance among you, so that you may be throughly possessed and inflamed with the love of God. This, my Beloved, this is that love which is ever to be commended, and extolled by you. See that you study this love, fill your Souls with wonder, and feast your souls with joy, and be ravished with rich contentment in this Divine Love: Take your daily walk, and lose your selves in the Field of Love: Drink, O Friends, yea drink abundantly, O beloved, fear no excess. O that your souls may be drencht and drowned in the love of Christ, till you can every one say with the ravisht Spouse, *I am sick of love.* Marvel not that I wander here, and seem to forget the bounds of a Letter, this love obligeth me, yea, rather constraineth me. Who in all the Earth should admire and commend this love if I should not? I feel it, I taste it, the sweet savour thereof reviveth my soul, it is light to mine eyes, and life to mine heart; the warm Beams of this blessed Sun, O how have they comforted me, ravished, and refreshed me both in Body and Soul! My benumbed Limbs, my withered hands, my feeble knees, my bones quite naked of flesh do yet again revive through the quickning, healing, and raising influence of Divine Grace and Love. Now my own hands can feed me, and my own feet can bear me, my appetite is quick, my sleep comfortable, and God is pleased to give some increase continually though by insensible Degrees: and shall not I praise that love and grace that hath done all this for me? yea, what is this to all I have to tell you? My heart is enlarged, but I told you Paper could not hold what I have to speak of the goodness of the All-Gracious God, in which I live. I am forced to end, lest you should not bear my length. My dearly Beloved, I send

my

my heart unto you, divide my love amongst you all, and particularly tender it to your Reverend and Faithful Pastor, whose presence with you, and painfulness, and watchfulness over you, and Zeal and Courage for you in so dangerous a time, is matter of my great Joy and Thanksgivings unto God. The grace of our Lord Jesus be with you all. Fare you well in the Lord, I remain

Your unworthy Minister and servant
Well-wisher in the Lord,

JOS. ALLEINE.

LETTER XXXI.

To the most beloved People, the servants of God in Taunton, *Salvation.*

Most dearly Beloved and longed for,
my Joy and Crown,

MY Hearts desire and Prayer for you is, that you may be saved. This is that which I have been Praying and studying, and Preaching for these many *Years*: and this is the end of my Venturing, and Suffering, and Writing at this present time. God that knoweth all things, he knoweth that this is my wish; Oh that I could but come at their Souls! And that this is the prize and the gain that I run for, that I might win souls. I seek not other gifts, give me your hearts, let me but part between your sins and you; suffer me but to save you; give me leave to carry you over to Jesus Christ, and I will not ask you any more. I will serve you gladly, I will suffer for you thankfully, so I may but save you. Do not wonder why I follow you so pressingly, why I call upon you so frequently; let not my importunity be grievous to you, all this is but to save you. Christ did not bethink his Blood, and shall I think my Breath, or Ink, too dear in order to your Salvation? what pity is it, that any of you should mis-

miscarry at last, under the power of Ignorance, or by a prophane negligence, or a formal and lifeless profession of strict Godliness.

Beloved, I am afraid of you left (as to many of you) I have run in vain. I cannot but most thankfully acknowledge, that (considering the paucity of those that are saved) there are not a few of you who are the joy of your Ministers, and the Glory of Christ. But it cannot be dissembled, that far the greater number give little ground to hope, that they are in the state of Salvation. And must not this be a pinching thought to a compassionate Teacher, to think, that he cannot for his heart perswade men, but that the most of them will wilfully throw away themselves? Is it not a woful sight, to behold the Devils driving a great part of our miserable Flocks (as they did once the Herd of Swine, the Keepers themselves amazed looking on) I say, driving them violently down the hill, till they be choaked in the Water, and drowned irrecoverably in the Gulf of endless Perdition? Ah miserable spectacle! What through the wilful blindness of some, what through the looseness and sensuality of others, what through the halving, and cold, and customary Religion of others, how great a number of our poor Flocks, is Satan like to carry utterly away from us, after all that hath been done to save them?

Yet I cannot but call after them. Hearken unto me, O ye Children. How long will ye love Vanity, and follow after leasing, and trust in lying Words? As the Lord liveth you are lost, except you turn: Wherefore turn your selves and live ye. Ah how Mercy wooeth you! how it waiteth to be gracious to you? Hear, O sinners, hear. See you not how the merciful Saviour of the World stretcheth forth his hands all the day long, and spreadeth forth his Wings, and calleth you as a Hen doth her Chickens! hear you not the soundings of his Bowels? He hath no need of you; Yet how do his compassions melt over perishing sinners? his heart is turned within him, and shall not this turn your hearts? his repentings are kindled together; and shall not this lead you to repentance? Behold, he standeth at the door and knocketh. O man wilt thou keep Jesus at the door, and lodge *Barabbas* in thy bosom? and prefer thy cruel Lusts before the Compassionate

sionate Lord? Oh his melting love to sinners! He calleth after them, *Isa.* 55. 1. He weepeth over them, *Luke* 19. 41, 42. He crieth to them, *Prov.* 1. 21, 22, 23. How long ye simple ones, will you love simplicity? Will you not be made clean? When shall it once be? Why will you die? Turn you at my Reproof: Behold, I will pour out my Spirit upon you. Sinner, art thou not yet melted? Oh come in at his loving Calls, Come out from thy sins: Touch the Scepter of Grace and live: Why shouldest thou be dashed in pieces by his Iron Rod? Kiss the Son: Why shouldst thou perish in the way? Set up Jesus as thy King, lest he count thee for his Enemy, because thou wouldst not that he should Reign over thee, and so thou be called forth and slain before him. Oh how dreadful will this Case be, to perish under the pitiful Eyes of his Mercy, and to die by the hand of a Saviour! Oh double hell, to have thy Redeemer become thine Executioner! And the hand that was so long stretched forth to save thee, to be now stretched forth to slay thee! and the merciful heart of Christ himself hardened against thee, so as that he should call thee forth, and with his own hand hew thee in pieces, (as *Samuel* did *Agag* before the Lord.)

But I have been too too long in prefacing to what I intended forthwith to have fallen upon: Indeed I am apt to run out in matters that do so nearly touch upon your greatest Concernments.

Beloved, I despair of ever bringing you to Salvation, without Sanctification: Or possessing You with Happiness, without perswading you to Holiness. God knows I have not the least hope ever to see one of your Faces in Heaven, except you be Converted and Sanctified, and exercise your selves unto Godliness. This is that I drive at, I beseech you study to further *Personal Godliness*, and *Family Godliness*.

1. *Personal Godliness*. Let it be your first care to set up Christ in your Hearts. See that you make all your worldly Interests to stoop to him, that You be entirely and unreservedly devoted unto him. If you wilfully, and deliberately, and ordinarily harbour any sin, You are undone. See that You unfeignedly take the Laws of Christ, as the rule of your words, thoughts, and actions; and subject your whole man, members and mind faithfully to him. If You have

a true respect to all Gods Commandments, you are sound at heart. Oh study to get the Image and impress of Christ upon you within. Begin with your hearts, else you build without a foundation. Labour to get a saving change within, or else all external performances will be to no purpose. And then study to shew forth the power of Godliness in the life. Let piety be your first and great business. 'Tis the highest point of Justice, to give God his due. Beware that none of you be a Prayerless person: for that is a most certain discovery of a Christless, and a graceless person, of one that is a very stranger to the fear of God. Suffer not your Bibles to gather dust. See that you converse daily with the Word. That man can never lay claim to Blessedness, whose delight is not in the Law of the Lord. Let meditation and self-examination be your daily exercise, else the Papists, yea the Pagans, will condemn us. That the more questions, which I have given you as a help to self-examination, may be daily perused by you, is the matter of my passionate request unto you. If ever you come to any growth in Holiness, without the constant use of this practice, I am grosly deceived. And therefore I would beseech, yea, even charge you, by the Lord, that you would daily examine your selves by these questions, till you have found a better help to this duty.

But Piety, without Charity, is but the half of Christianity, or rather Impious Hypocrisie. We may not divide the Tables. See therefore that you do justly, and love mercy, and let Equity, and Charity run like an even Thread, throughout all your dealings. Be you temperate in all things, and let Chastity, and Sobriety, be your undivided Companions. Let truth and Purity, Seriousness and modesty, Heavenliness and gravity be the constant ornaments of your speech. Let patience and humility, simplicity and sincerity shine out in all the parts of your conversations. See that you forget and forgive wrongs, and requite them with kindness as you would be found Children of the most high. Be merciful in your Censures, and put the most favourable construction upon our Brethrens carriage that their Actions will reasonably bear. Be slow in promising, punctual in fulfilling. Let meekness and Innocency, Affableness, Yieldingness, and Courtesie, commend

your

your converſations to all men. Let none of your Relation want that love and loyalty, that reverence and duty, that tenderneſs, care, and vigilancy, which their ſeveral places and capacities call for. This is throughout Godlineſs. I charge you before the moſt high God, that none of you be found a ſwearer, or a Lyer, a lover of evil company, or a ſcoffer, or malicious, or covetous, or a drunkard, or a glutton, unrighteous in his dealing, unclean in his living, or a quarreller, or a thief, or backbiter, or a railer: for I denounce unto you from the living God, that deſtruction and damnation is the end of all ſuch, *Prov.* 13. 20. *Jam.* 5. 12. *Rev.* 21. 8. 1 *Cor.* 6. 9, 10. *Gal.* 5. 19, 20, 21.

2. Family Godlineſs. He that hath ſet up Chriſt in his heart, will be ſure to ſtudy to ſet him up in his houſe. Let every family with you be a Chriſtian Church; every houſe, a houſe of Prayer; every houſhold, a houſhold of faith. Let every houſholder ſay, with *Joſhua*, *I, with my Houſe will ſerve the Lord*, and reſolve with *David*, *Pſ.* 101. 2. *I will walk within my houſe, with a perfect heart.* Let me preſs upon you a few duties, which I have been long harping upon, but Alas (I ſpeak it to your ſhame) with many (too too many) of you, to little purpoſe in general.

Firſt, Let Religion be in your Families, not as a matter by the by, (to be minded at leiſure, when the world will give you leave) but the ſtanding buſineſs of the houſe. Let them have your prayers as duly as their meals, is there any of your families, but have time for their taking food? wretched man! canſt thou find time to eat in, and not time to Pray in?

Secondly, Settle it upon your Hearts, that your Souls are bound up in the Souls of your Family. They are committed unto you, and (if they be loſt through your neglect) will be required at your hands; Sirs, if you do not, you ſhall know that the charge of Souls is a heavy charge, and that the Blood of Souls is a heavy guilt. O man, haſt thou a charge of Souls to anſwer for, and doſt thou not yet beſtir thy ſelf for them, that their Blood be not found in thy Skirts? Wilt thou do no more for immortal Souls, than thou wilt do for thy Beaſts that periſh? What doſt thou do for thy Children, and Servants? Thou provideſt Meat and Drink for them, agreeable to their Natures, and doſt thou not the ſame for thy

thy Beasts? Thou givest them Medicines, and cherishest them when they be sick, and dost thou not so much for thy Swine? More particularly.

1. Let the solemn Reading of the Word, *Isa.* 34. 16. *John* 5. 31. *and singing of Psalms, be your Family Exercises, Psalm* 118. 15. See Christ singing with his Family, *viz.* his Disciples, *Mat.* 26. 30. *Luke* 9. 18.

2. *Let every person in your Families be daily called to an account of their profiting by the word heard or read, as they be about doing your own Businesses.* This is a duty of consequence unspeakable; and would be a means to bring those under your Charge to remember and profit by what they receive. See Christs Example in calling his Family to an account, *Mat.* 16. 11. 13. 15.

3. *Often take an account of the Souls under your care concerning their Spiritual estates.* Herein you must be Followers of Christ, *Mat.* 13. 10, 36, 51. *Mark* 4. 10, 11. Make enquiry into their conditions, insist much upon the sinfulness and misery of their natural estate, and upon the necessity of Regeneration and Conversion in order to their Salvation. Admonish them gravely of their sins, incourage beginnings. Follow them earnestly, and let them have no quiet for you, till you see them in a saving change. This is a duty of high consequence, but (I am afraid) fearfully neglected by some that are Godly. Doth not Conscience say, Thou art the man?

4. *Look to the strict sanctifying of the Sabbath by all of your Households, Exod.* 20. 10. *Lev.* 23. 3. Many poor Families have little time else. O improve but your *Sabbath-dayes* as diligently in labouring for knowledge, and doing your Makers work, as you do the other daies in doing your own work, and I doubt not, but you may come to some proficiency.

5. *Let the Morning and Evening Sacrifice of solemn Prayer, be daily offered up in all your Families. Psal.* 92. 1, 2. *Exod.* 30. 7, 8. *Luke* 1. 9, 10. Beware they be not found among the Families that call not upon Gods Name; for why should there be wrath from the Lord upon your Families? *Jer.* 10. 25. O miserable Families without God in the world, that are without Family Prayer! What have you so many Family Mercies, Family wants, Family Mercies, what and yet no Family

Prayers? How do you pray with all *Prayer* and *Supplication*, if You do not with Family Prayer? Say not, I have no time. What hast thou all thy time on purpose to serve God and save thy Soul, and is this that for which thou canst find no time? Find but a heart, and I will find time, Pinch out of your meals and sleep, rather than want for Prayer. Say not, my business will not give leave. This is thy greatest business, to save thy self, and the Souls committed to thee. Besides a wher will be no lett. In a word, the blessing of all is to be got by Prayer, *Jer.* 29. 11, 12. *Zech.* 12. 10. And what is thy business without Gods Blessing? Say not, I am not able. Use thy one Talent, and God will increase it, *Mat.* 25. 24. *&c.* Helps are to be had till thou art better able. But if there be no other remedy, thou maist join with thine abler Neighbour. God hath special regard to joint Prayer, *Jam.* 5. 14. *to* 19. *Acts* 12. 5. *to* 12. 2 *Cor.* 1. 11. and therefore you must improve Family advantages for the performing of it.

6. Put every one in your Families upon private Prayer. Observe whether they do perform it. Get them the help of a form, if they need it, till they are able to go without. Direct them how to Pray, by minding them of their sins, wants, and mercies, the materials of Prayer. This was the practice of *John*, and of *Jesus*, *Luke* 11. 1, 2.

7. Set up Catechizing in your Families, at the least once every week. It was my parting, dying request, that you would set up and maintain this duty in your Families. Have You done it all accordingly? Cannot your consciences witness, cannot your families witness you have not? Well, I thought my parting words would have done something with you: I hoped the fervent request of a dying Minister, would have prevailed for such a small matter with You. What, to this day without solemn Catechizing in your houses? Ah, what a discouragement to your Teacher is this? Brethren, shall I yet prevail with you? Will you reject me now also? O let me perswade you, before you take off your eyes from these Lines, to resolve to set upon the constant exercise of this Duty. Surely I have done and suffered more for you than this comes to: will you deny me? I beseech you, let me find, if ever God do bring me again to visit your houses, that the words of a suffering Minister have some power with you.

you. I have sent you an help on purpose: what, shall all my perswasions be but speaking in the wind? and all my pains but labouring in the fire? Beloved, you have no dread of the Almighties Charge, That you should *teach these things diligently to your children, and talk of them as you sit in your houses, &c. Deut.* 6. 6, 7, 8, 9. *and* 4. 9, 10. *and* 21. 18, 19, 20. *to train them up in the way they should go, Prov.* 22. 6. *the Margin.* Hath God so commended *Abraham*, that he would teach *his Children and his Houshold, Gen.* 18. 19. and that he had so many *Instructed servants, Gen.* 14, 14. *the Margin*, hath given such a promise to him thereupon, and will not you put in for a share neither in the praise, nor the Promise? Hath Christ honoured Catechising with his presence, *Luke.* 2. 46. and will not you own it with your practice? Say not, they are careless, and will not learn. What have you your Authority for, if not to use it for God, and the good of their Souls? You will call them up, and force them to do your work; and should you not, at least be as Zealous in putting them upon Gods work? Say not, they are dull and are not capable. If they be dull, God requires of you the more pains and patience; but so dull as they are, you will make them learn how to work; and can they not learn as well how to live? Are they capable of the mysteries of your trade, and are they not capable of the plain principles of Religion? Whatsoever you would see the growth of Religion, the cure of ignorance, the remedy of prophaneſs, the downfal of error, fulfill you my joy in going through with this duty.

I have been too long already, and yet I am afraid my Letter will be ended before my work be done: how can I am I to leave you, before I have prevailed with you to set to the work, to which you are here directed? will you pass your promise, will you give me your hands? Oh that you would! you cannot do me a greater pleasure. Ask what you will of me; See if I will not do as much for you. Oh that your Families might be a joy to me, as that twice noble Ladies to *John*; who professes he had no greater joy, than to find her Children walking in the truth. Beloved why should you not give the hand one to another, and mutually engage each to other, for more vigorous and diligent endeavours in promoting Family Godliness. I must tell you, God looks for

more than ordinary from you, in such a day as this. He expects that you should do, both in your hearts and in your houses, somewhat more than ever, under these his extraordinary dispensations. My most dearly beloved, mine own bowels in the Lord, will you satisfie the longings of a travelling Minister? will you answer the calls of Divine Providence? would you remove the incumbent, or prevent the impending Calamities? would you plant Nurseries for the Church of God? would you that God should build your Houses and bless your substance? would you that your children should bless you? that your Father should bless you? Oh, then set up piety in your Families as ever you would be blessed or be a blessing, let your hearts and your Houses be the Temples of the living God, in which his worship (according to all the forementioned directions) may be, with constancy reverently performed. Pardon my prolixity and importunity in so earnest pursuing of you? I am yet afraid I have done too soon, and shall end without my Errand. The Lord God perswade you. To him I run me, for I am well assured, he can prevail with you.

O Father of Spirits, that hath set me over thy Flock, to watch for their Souls, as one that must give an account. I have long studied thy Will, and taught in thy Name, and do unfeignedly bless thee, that any have believed my Report. I have given unto them the Words which thou gavest me, and they have received them. I have manifested thy Name unto them, and they have kept thy Word. And now I am no more with them, but I come unto thee: Holy Father keep them through thine own Name; for they are thine. As they have kept the Word of thy Patience, so keep thou them in the hour of Temptation. They are but a flock, a little and a helpless flock: but thou art their Shepherd, suffer them not to want. Do thou feed them, and fold them. Let thy Rod and thy Staff comfort them, and let not the

Beasts

Beasts of prey fall upon them, to the spoiling of their Souls.

But what shall I do for them that will not be gathered? I have called after them, but they would not answer; I have charged them in thy Name, but they would not hear; I have studied to speak perswasively to them, but I cannot prevail. Then I said, I have laboured in vain; I have spent my strength for nought, and in vain, yet I cannot give them over, much less may I give thee over. Lord perswade Japhet, *to dwell in the Tents of* Shem. *Lord compel them to come in, and lay the hands of mercy upon them, as thou didst on lingring* Lot, *and bring them forth, that they may escape for their lives and not be consumed. Lord I pray thee open their eyes that they may see, and lay hold upon their hearts by thy Omnipotent Grace. Do thou turn them, and they shall be turned: O bring back the miserable Captives, and suffer not the enemy of mankind to drive away the most of the flock before mine eyes, and to deride the fruitless endeavours of thy Labourers, and boast over them, that he can do more with them, though he seek to ruine them, than all the beseechings, counsels, and charges of thy Servants that seek to save them. Lord, if I could find out any thing that would pierce them, that would make its way into their hearts, thou knowest I would use it. But I have been many years pleading thy cause in vain. O let not these endeavours also be lost. O God, find out every ignorant, every prophane sinner, every prayerless Soul, and every prayerless family, and convince them of their miserable condition while without thee in thee World. Set thy Image upon their Souls, set up thy Worship in their Families.*

Let not pride, ignorance, or ſhamefulneſs keep them in neglect of the means of knowledge. Let thine eyes be over the place of my deſires for good, from one end of the year to the other end thereof. Let every Houſe there be a Seminary of Religion, and let thoſe that caſt their eyes upon theſe lines, find thee ſliding in by the ſecret influence of thy Grace into their hearts, and irreſiſtibly engaging them to do thy pleaſure. Amen, Amen.

LETTER XXXII.

[He that endureth to the end ſhall be ſaved.]

To the moſt loving, and beſt beloved, the Servants of Chriſt in Huntingdon, *Grace and Peace.*

Moſt dear Chriſtians,

I Do thankfully acknowledge, both to God and you, that I am many ways obliged to love and ſerve you; and ſurely, when the Lord ſhall turn our Captivity, I will (through his Grace) endeavour to ſhew myſelf thankful, wherein I may, unto you. I am the more ſenſible of your great love, becauſe I cannot be inſenſible, how little I have deſerved ſuch a mercy, and how little I have been able to do, to oblige you. Able I ſay, for I am ſure I have been willing to be much more ſerviceable to you. But now, Letters and Prayers are all that I have for you; of theſe I ſhall be ready to be prodigal. Your love to me hath been very bountiful: I may not forget the liberal Supplies that you have ſent, many of you even out of your poverty to me: and not to me only, but to the whole Family of my Brethren, and Fellow-Priſoners, who do all bleſs you, and ſend by theſe with me their thankful reſpects unto you. I fervently pray, and do

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not doubt to speed, that you may reap in Grace and Glory, what you have sown to us in bounty. *Verily, there is a reward for the Righteous.* Ah, how sure is it! And how great and how near is it! Come on, my dear Brethren and Fellow-Travellers, Stir up your selves, and set to your race. See that you loiter not, but speed a-pace in your holy course. What, tire by the way, or think of looking back, when Heaven is the prize? God forbid. To him that soweth righteousness there shall be sure reward. What though it should seem slow? As long as it is so sure, and so great, never be discouraged: In the end you shall reap, if you faint not. Wait but a while and you shall have a blessed harvest. The Lord speaks to the Christian, as he to his Creditor in another case, Have patience with me, and I will pay thee all. Oh now for Faith and patience! How safely, how sweetly would these carry us to our home and harbour, through all difficulties. Brethren beloved, be ye followers of them, who through Faith and Patience inherit the promises. It is want of patience that undoes the world. Patience, I mean, not so much in the bearing the inflicted evil, as in waiting for the deferred good. If the reward of Religion should be presently in hand, who would not be Religious? Who but the deceitful world count it doubtful and distant? and they are all for something in hand and so take up with a present felicity. The Lord deals all upon trust, and upon that account is but little dealt with. You must have Patience, and be content to plow and sow, and wait for the return of all at the harvest, when this life is ended. They that like not Religion upon these terms, may see where they can mend their Markets. But you, my Brethren, be stedfast, unmoveable, abounding in the work of the Lord, for as much as you know your labour shall not be in vain in the Lord. Wait a little, there is but a short life between you, and the blessed inheritance of the endless Glory. Ah wretched unbelievers! how worthy are you to be shut for ever out of the Kingdom, that did so undervalue all the Glory that God had promised, as not to count it sufficient to pay you for a little waiting? Beloved lift up your eyes and behold your Inheritance, the good Land that is beyond the *Jordan*, and that goodly Mountain. The promises are a Map of Heaven. Do but view it believingly and consi-

perately, as it is darkly drawn there, and tell me, what think you of that worthy portion, that goodly Heritage? will not all this make you amends for your stay? Why then act like Believers. Never bethink the pains, nor expences of Religion. Let no man fear he shall come off a loser. What though you are much upon the spending hand? I might tell you, God is before-hand with you however: but I would have you principally to look forward. It is much that God hath [laid] out upon you, but who can tell what he hath [laid up] for them that fear him? And will you miss of all, for want of patience? God forbid. Behold the Husbandman waiteth for the precious fruits of the Earth, and hath long patience, till he receive the early and later rain. Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh. What, shall the Husbandman have more patience for the fruits of the Earth, than you for the precious fruits of your Faith? The Husbandman hath no such certainty as you: he hath but a probability of an harvest, and yet he hath patience; he is content to venture. He is at great pains, and much cost, he is still laying out, and hath nothing coming in, and yet he is content to wait for his reimburtement, till the Corn be grown. But your harvest is most sure, as sure as the irrevocable Decree, the infallible promise, the immutable Oath of a God, a God that cannot lie, that knows no place for Repentance, can make it. Again, the Husbandman hath no such increase to look for as you. Oh, if he were but sure, that every Corn would bear a Crown, with what exultation and joy, rather than patience, would he go through all his cost and labour? Why, Brethren, such is a Believers increase. Every Grain shall produce a Crown; and every Tear shall bring forth a Pearl; and every minute in pains or Prayers, an age of Joy and Glory. Beside, the Husbandman hath long patience, and will not you have a little patience? it is not long patience that God doth expect of you: for behold the coming of the Lord draweth nigh. Will the Garrison yield when relief is at hand? Or the Merchant sit down and give up his hopes, when within sight of the Harbour? Or will the Husbandman despond, and give up all for lost, when he sees the Fields even white for the Harvest? Or shall he do more for

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a crop of Corn, than you will do for a crop of Glory? Far be it. Behold the Judge is even at door. The Lord is at hand. He cometh quickly, and his reward is with him. He comes with the Crown in his hand, to set upon the head of Patience. Therefore cast not away your confidence, which hath great recompence of reward. The Prisoners of the Lord, your Brethren in the patience of Jesus, can tell you, it is good suffering for such a Master. We must tell you, as they said to our Lord in another case, He is worthy for whom you should do this. God is beyond measure gracious to us here. He shines bright into our Prison, blessed be his Name. He waters us from Heaven, and Earth. As we trust, you forget not the poor Prisoners, when you pray, so we would that many thanksgivings should abound in our behalf. And Prayer being the only Key that can open our Prisons, we trust that you will not slack, nor let your hands be heavy, but pray and not faint: and doubtless Prayer will do it. But I am apt to pass the bounds of a Letter, yet I promise my self now an easie pardon for so loving a trespass. With my dear Loves to you all, I commend you to God, and the Word of his grace. Though I have done writing, yet not praying. I will promise, where my Letter ends, my Prayers shall begin. Farewel dear Brethren: Fare you well in the Lord, I am

An unworthy Embassadour of Jesus in Bonds,

JOS. ALLEINE.

from the Prison at *Taunton*,
Octob. 28. 1663.

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LETTER XXXIII.

[For Perseverance.]

To my dear Friends the Servants of Christ in Luppit, *Salvation.*

Beloved Christians,

HAving taken up a Resolution to Write to, and to endeavour to confirm all the Places, where I have gone up and down Preaching the Kingdom of God, You were by no means to be omitted. You were the people that were last upon my heart, before my taking up, and had I not been made a Prisoner, I think I had in a few hours after the time of my Apprehension been with you. Now can I no way but by Prayers, Letters, and Counsels visit you; and so have sent these, to let you know, that you are upon my Heart, and that your Welfare is dear unto me. I bless the Lord to hear that his Work doth not cease among you. It is the Joy (of our Bonds) Beloved, to hear that the Word is not bound; and that Satan hath not his design upon the People of God, who doubtless intended by these Sufferings to have struck Terrour into them, and to have made their Hands weak. Know, dear Christians, that the bonds of the Gospel are not tedious through Grace unto us, that Christ is a Master worth a suffering for, that there is really enough in Him and for Him to defray all our Charges, to quit all the Cost and Expence you can be at in or upon it; That you may Build upon it that you can never be losers by Jesus Christ, that Christs Prison is better than the Worlds Paradise, that the Divine Attributes are alone an All-sufficient Livelihood, that the influences of Heaven, and shines of Gods Countenance are sufficient to lighten the darksomest Dungeon, and to perfume and sweeten the noisomest Prison to a poor Believer; that if you can bring Faith and Patience, and the Assurance of the Divine Favour with you to a Prison, you will live comfortably in spight of Earth and Hell. These are Truths that the Prisoners of Christ can in a measure seal unto; and

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I would have you to be more soundly assured of, and established in. Brethren we are of the same mind in a Prison, that we were of in the Pulpit; that there is no life to a life of Holiness; that Christ, and his Yoak, and his Cross, are worthy of all acceptation; that it is the best, and wisest, and safest and gainfullest course in the World, to stick close to Christ and his Ways, and to adhere to them in all hazards. Come on, Beloved Christians, come on, slack not your pace, but give diligence to the full assurance of Hope unto the end; and be ye followers of them who through Faith and Patience inherit the Promises. Strengthen the hands that hang down, and the feeble knees. If you faint in the day of Adversity, your strength is small. Chear up, my Brethren, look what a Crown, what a Kingdom here is; What say you? Is not here a worthy Portion, a goodly Heritage? Were it not pity to lose all this for want of Diligence and Patience? Come, dear Christians, and fellow Travellers, I pray you, let us put on; Pluck up the weary Limbs, our Home is within sight. Lift up your Eyes from the *Pisga* of the Promises: You may see the Land of Rest. Will any of you think of returning into *Ægypt*? God forbid: A little patience, and Christ will come, Behold, the Husbandman waiteth for the precious fruits of the Earth, and hath long patience till he receive the early and later Rain: Be ye also patient, stablish your Hearts, for the coming of the Lord draweth nigh. He is not a Christian indeed, that cannot be content to tarry for his Preferment in another World. Cast upon it, my Brethren, that your Kingdom is not of this World; that here you must have Tribulations, and that all is well as long as we are secured for Eternity. Exhort one another daily: strive together in Prayer, unite your strength therein, and pull amain: Mercy will come sooner or later, however we will be content to wait till the coming of our Lord Jesus Christ. Ah how surely will he come! He will render Tribulation to them that trouble us, and to us that are troubled, rest with him. Only believe and wait: What not watch with him one hour? Why the Judge is even at the door! and how blessed will you be if you do but continue and hold fast till he come! Watch therefore, and stand fast, quit you like men, be Zealous, and let your hearts be strong: God is your Friend, and

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you may trust him. He is able to bear you out, and bear you up: faint not therefore, but be stedfast, unmoveable, abounding in the works of the Lord. Speak often one to another, provoke to love, and to good works. Let the Bay of opposition against Godliness, make the Torrent of your Zeal break over with the more violence. But it's time to end, I have been bold to call upon you, you see; and to stir you up by way of remembrance. May the Spirit of the most high God excite you, encourage you, enflame you: may these poor lines be some quickning to you: may the good-will of him that dwelt in the Bush dwell with you. My dear loves to you all, pray for the Prisoners. Farewel dear Brethren, farewel in the Lord, I am

Yours in the Bonds of the Lord Jesus,

JOS. ALLEINE.

Octob. 11. 1665.

LETTER XXXIV.

[To a back-sliding Fellow Student.]

Sir,

WHom this will find you, or when, or where, I know not; but I have shot this arrow at a venture. Once you were an Associate with me in *Corpus Christi*, where I remember your blameless Conversation, and your zealous affection for, and adhesion to the ways and people of God. May you be still found in the same paths of holiness, without which no man shall see God. The vows of God are upon me, (which I confess, I have been too slack to pay) that I would put you in remembrance, and in all Brotherly tenderness advise you, to remember from whence you are fallen. I was informed, before your leaving of *England*, of many unhappy miscarriages, which the great reproach of your holy profession, you had been too manifestly guilty of. I am not without

without some hope, that the Lord may have since smiled on you, and brought you back to himself: and yet not without more fear, lest, if the power of corruption were so strong, as to precipitate you with such violence, at such a time as that was, and in such a place as *England*, as *Oxon* where you had so many encouragements, and inducements, examples, and faithful, friendly, watchful observers, you may now much more be carried away, in such a place, and among such company, as now you may be likely to be in. Sir, I beseech you to be assured, that nothing but the conscience of my duty hath engaged me, now you have been so many years a stranger to me, and are at so many thousand miles distance from me, to write notwithstanding to you. And I beseech you, bear a little with me. Is it wisdom after you have begun in the Spirit, to end in the flesh? you did run well, who hath hindred you? I remember your strict walkings, your holy converse, your many tears: will you lose the things that you have wrought? have you found out another, a nearer way to Heaven? do you hope to get in at the wide Gate, in the broad way? need I to mind you, that it had been better for you never to have known the way of life, than after you have known it, to turn aside from the Holy Commandment? can you ever enter into Gods Hill, without you be of clean hands, and a pure heart? I know, you are not ignorant, *That strait is the gate, and narrow is the way that leadeth unto Life, and few there be that find it:* and will you yet do as the most, and decline the way of strictness, and whole self-denial, and give the flesh the reins? what, when God, that cannot lie, hath said, *If you live after the flesh, you shall die?* Do you not know that you do in vain name the name of the Lord Jesus Christ, except you depart from Iniquity? I am sure you know it: Oh Sir, consider it, improve it. Oh, have you so learnt Christ, as to think, that the way of carnal liberty and looseness, the way of evil company and fleshliness, is the way to eternal life? I am not for tying up Salvation to this, or that Opinion: but certainly, let men be of what opinion they will, without strictness, self-denial, and holy diligence, they cannot be saved, *Mat.* 16. 42. *Mat.* 11. 12. 1 *Pet.* 15, 16. Once you could say with *David*, *I am a Companion to all them that fear thee*, is it so now? O Sir,

but now the wicked entice you. Hath not God said, *A contentious fool shall be destroyed*, *Prov.* 13. 20. That you must forsake the foolish, if you desire to live, *Prov.* 9. 6. Sir, I have no more hopes ever to meet you more on Earth: O that I might meet you in Heaven! let us tread the same path of Holiness, and then we shall doubtless meet there. But surely you must deeply, and timely repent of, and return from your grievous back-slidings, or else I desire never to meet in your Heaven. But why should not we, that have so often met in serious and holy Prayer together, we that have so often met at the Lords Table together, we that have so often eat together, and fasted together, meet in glory together? I beseech you dear Sir, if the Lord hath not already smitten you to the dust, and broken you, and reduced you to the ways of holiness, now consider your ways, and turn your feet to his Testimonies. Oh remember that, *The back-slider in heart shall be filled with his own ways.* God hath said it, and who shall reverse it? *If any man draw back, my Soul shall have no pleasure in him.* And once again, *when the righteous turneth away from his righteousness, and committeth iniquity, shall he live? In his Trespass that he hath trespassed, shall he not die?* I know Prayers can reach you, though at so vast a distance; I shall add to them these Counsels, and commit you to God, remaining

Your real Friend in Christ,

JOS. ALLEINE.

Fulchester, May 18th. 1664.

LET-

LETTER XXXV.

[Good Counsel to his Wife.]

My most dear Theodosia;

THou seemest to have been long from me: let nothing any longer detain thee, but my Sisters necessity, or Fathers Authority. I am very sorry that thou should lose two Sacraments. I am in a comfortable state of health, through Divine goodness, to which be glory for ever. See that thou love and admire that Fountain of our life, and peace; and be ever mindful that 'tis all thy business to love, and serve, and praise thy Creator and Redeemer. I have no other business but this to write to thee about: but this is all our business. What we use to call business is but vanity and pastime and some by-matter in comparison of this. Remember and forget not that 'tis thy chief end to Glorifie God, and enjoy him for ever. Learn well that Lesson, and know that it is the only thing necessary. Every morning remember that thy serving and pleasing of God is the whole business of that day, and therefore set out accordingly with an express design and intention to please God in thy eating, drinking, visiting, conversing, calling, and duties of thy Relations throughout the day. My most dear heart, I have nothing in the world that doth concern thee, or me so much to write of to thee, as this is. Oh that thou mayst still be laying up in Heaven! still furthering thy account, still adding to thy heap, and encreasing thy glorious reward! nothing is done for God, but thou shalt hear of it again. Whatever is not done for God, is but so much lost. Those things which others do, being led by their natural affections and desires, those things do thou do with holy aims, for spiritual ends, and then God will put it on the account, as so much done for him. So it is my dearest, God keeps a true account. See that thou believe it, and so plow in hope, and sow in hope, pray and hear with an Eye to the sure reward. Let thy hopes be strong and lively, and then thy hands will be strong, and thy resolutions and affections will be strong.

My

thy time is very precious, and I would not lose any inch of it: See thou to it, that my time in writing this letter be not lost time. Love God the more, and set thine heart the straighter towards him, and do but practise this one thing, in every solemn action to look to thy ends, and then I have got well, and thou better by these Counsels. My dearest, I love thee in truth and tenderness, but my love signifies little, unless it serve thine eternal good,

I rest thine own,

JOS. ALLEINE.

LETTER XXXVI.

[To his Wife, Desires after Heaven.]

My dear Heart,

MY heart is now a little at rest to write to thee. I have been these three days much disturbed, and set out of frame. Strong solicitations I have had from several hands, to accept very honourable preferment in several kinds, some friends making a Journey on purpose to propound it, but I have not found the Invitations (though I confess very honourable, and such as are or will be suddenly embraced by men of far greater worth and eminency) to suit with the inclinations of my own heart, as I was confident they would not with thine. I have sent away my friends satisfied with the reasons of my refusal, and am now ready with joy to say with *David*, *Soul return unto thy rest.* But alas, that such things should disturb me, I would live above this lower region, that no passages or providence whatsoever might put me out of frame, nor disquiet my soul, and unsettle me from my desired rest. I would have my heart fixed upon God, so as no occurrences might disturb my tranquillity, but I might be still in the same quiet and even frame. Well, though I am apt to be unsettled, and quickly set off the hinges, yet methinks I am like a Bird

out of the nest, I am never quiet till I am in my old way of Communion with God, like the needle in the Compass that is restless, till it be turned towards the Pole. I can say through grace with the Church, with my soul have I desired thee in the night, and with my Spirit within me have I sought thee early, my heart is early and late with God, and 'tis the business and delight of my life to seek him. But alas, how long shall I be a seeking? how long shall I spend my days in wishing and desiring, when my glorified Brethren spend theirs in rejoycing and enjoying? look as the poor imprisoned captive sighes under the burdensome clog of his Irons, and can only peer through the Grate, and think of, and long for the sweetness of that liberty which he sees others enjoy: such methinks is my condition: I can only look through the Grate of this Prison my flesh, I see *Abraham*, and *Isaac*, and *Jacob*, sitting down in the Kingdom of God, but alas, I my self must stand without longing, striving, fighting, running, praying, waiting, for what they are enjoying. Oh happy, thrice happy souls! when shall these fetters of mine be knocked off? when shall I be set at liberty from this prison of my body? you are clothed with glory, when I am clothed with dust. I dwell in flesh, in a House of Clay, when you dwell with God in a House not made with hands, eternal in the Heavens. I must be continually clog'd with the cumbersome burden of this Dung-hill Body, that had it not a soul dwelling in it like Salt as it were to preserve, would soon turn to putrefaction and corruption, and be as odious and loathsome as the filthiest Carrion, when you have put on incorruption and immortality. What continual molestation am I subject to by reason of this flesh? what pains doth it cost me to keep this earthen vessel from breaking, it must be fed it must be clothed, it must be exercised, recreated, and which is worst of all cherished with time-devouring sleep, so that I live but little of the short time I have allotted me here: but oh blessed souls, you are swallowed up of immortality and life, your race is run, and you have received your Crown. How cautious must I be to keep me from dangers, how apt am I to be troubled with the cares and fears of this life, molesting my self with the thoughts of what I shall eat, and what I shall put on, and wherewithal I shall provide for my self and mine?

when your souls are taken with nothing but God and Christ, and 'tis your work to be still contemplating, and admiring that love that redeemed you from all this. Alas, how am I encompast with infirmities, and still carry about me Death in my bosom? what pains and cost must I be at to repair the rotten and ruinous building of this earthly Tabernacle, which when I have done I am sure will shortly fall about my ears; when you are got far above mortality, and are made equal with the Angels. Oh I groan earnestly to be cloathed upon with my house which is from Heaven, being willing rather to be absent from the body, and present with the Lord: Oh, when shall I come and appear before him? When shall I receive the purchase of my Saviour, the fruit of my prayers, the harvest of my labours, the end of my Faith, the Salvation of my soul? Alas, what do I here? this is not my resting place, my treasure is in Heaven and my heart is in Heaven, Oh when shall I be where my heart is? woe is me that I sojourn in *Mesech*, and dwell in the Tents of *Kedar*. Oh that I had wings like a Dove, that I might flie away and be at rest, Then would I hasten my escape from the windy storm and tempest, and be out of the reach of fears, disturbances, and distractions. How long shall I live at such a distance from my God, at such a distance from my Country? Alas, how can I be merry, how can I sing the Lords Song in a strange Land; no I will hang my Harp upon the Willows, and sit down and weep when I remember *Sion*. But yet my flesh shall rest in hope, and I will daily bath my soul in the sweet thoughts of my blessed home. I will rejoyce in hopes of what I do not yet enjoy, and content my self with the taste of what I shall shortly have my fill of. But stay thy Pen runs out beyond thy Commission. Alas, now I perceive what I have gotten, I perceive I have set down what I would be rather than what I am, and wrote more of my dears heart than my own penning, rather a Copy for my self, than a Copy of my self. Well, I thank God I have got some heat by it for all that, the Lord grant thou mayest get a thousand times more. The Lord grant the request I daily pour out before him, and make us helps and furtherances to each others soul, that we may quicken and promote and forward one another in his ways. Help me by thy Prayers as thou

dost

doſt always. The God of all peace and comfort be with thee my ſweet love, Farewel,

Thine beyond Expreſſion,

JOS. ALLEINE.

LETTER XXXVII.

[God is a ſatisfying Portion.]

My moſt dear Pylades,

HAd not my right hand long ſince forgot her cunning, and the Almighty ſhook the Pen out of my hand, I ould long ere this have been writing to thee: but it is a onder of Divine Power and goodneſs that my ſoul had not fore this time dwelt in ſilence, and that death had not put long period to all my writing and converſe.

O my *Pylades*, what ſhall I ſay unto thee now I begin to ite, where ſhall I begin, when ſhall I end? methinks I am a full Bottle quite inverted, where the forward preſſing the overhaſty liquor makes the evacuation more ſlow, d my thoughts are like a thronging croud ſticking in the or.

Long is the ſong of love that I have to tell thee, I rejoyce the conſtancie of thy love, that the waters of ſo long a ſi- ce, and ſo great a diſtance have not yet quenched it, but r deſires are towards me, and thy heart is with me, though vidence hath hindred me from thy much deſired compa- . I will aſſure thee it hath been a pleaſure to my heart a part of this ſummer to hope that I ſhould come one half the way to give thee a meeting; but ſuch is my weakneſs erto, that I am forced to put off thoſe hopes till the ng, when, if God give me ſtrength to ride, I intend to thee before mine own Home. I thank thee for all the expreſſions of thy fervent love: Methinks I ſee it, and how it runs through all the veins of every Letter, nay,

every Line? I needed not so chargeable a Testimony as thy golden Token, with which I was something displeased, because I thought thou needest more than my self: but the love thereby expressed is most dearly welcome to me. What thou talkest of Retribution, and of Justice, doth not so well relish with me, because the Phrases seem improper to the love professt between us, I never lookt for any return from thee but love, which is the paying of all thy Debts: my expences have indeed been vast and almost incredible; but surely goodness and mercy hath followed me, and do follow me in every place, and in every change of my condition; so that as to temporals I have lack of nothing, and as for spirituals I abound and superabound, and the streams of my comforts have been full and running over; the joy of the Lord hath been my strength at weakest, and in the multitude of my thoughts within me, his comforts have refresh'd my Soul. I have found God a satisfying portion to me, and have sat down under his shadow with full delights, and his fruit is most sweet to my taste: he is my strength and my Song, for I will talk of him, and write of him with perpetual pleasure. Through grace, I can say, methinks I am now in my Element, since I have begun to make mention of him, I am rich in him, and happy in him, and my soul saith unto him with *David*, Thou hast made me most Blessed for evermore, and happy is the hour that ever I was born to be made partaker of so blissful a Treasure, so endless a felicity, so Angelical Prerogatives, as I have in him; O sweet are his converses, how delightful it is to Triumph in his Love!

Suffer me to be free with thee, where should I pour out my Soul, if not into thy bosom? did the poor woman call upon her friends and neighbours to rejoyce together with her at the finding of a lost Groat? and shall not I tell to thee the keeper of the Secrets of my Soul, & the friend of my inmost Bosom, what a friend is the Lord to me though an unworthy sinner, shall I not run and tell thee what treasure I have found? And here methinks the story of the Lepers comes not unaptly to my mind, who said one to another when they had eat and drunk and carried away silver and gold and raiment and went and hid it, *we do not well, this day is a day of good tydings and we hold our peace.* It is fit that I should be cloth-

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ed with shame; I acknowledge before God, who trieth the hearts, I am unworthy, everlastingly unworthy, but it is not fit that he should lose his praise, nay rather let him be the more ador'd; and magnifi'd, and admir'd for ever and ever, and let my Secrets say, *Amen.* Bless the Lord, O my Soul, bless the Lord O my Friend, let us exhalt his Name together, he is my solace in my solitude, he is my standing comforter, my tried friend, my sure refuge, my safe retreat, he is my Paradise, he is my Heaven; and my heart is at rest in him: and I will sit and sing under his shadow, as a Bird among the Branches; and whither should I go but unto him? Shall I leave the fatness of the Olive, and sweetness of the Fig-tree, and of the Vine, and go and put my trust under the shadow of the Bramble? No, I have made my everlasting choice: this is my rest for ever, he is my well Beloved in whom I am well pleased. Suffer me to boast a little here, I may glory without Vanity, and I can praise him without end or measure, but I have nothing to say of my self: I find thou dost overvalue me, and magnifie me above my measure; set the Crown upon the head of Christ, let nothing be great with thee but him, give him the glory: but thy love pleaseth me, only I have this exception, that thou art in love with thine own Idol, as *Austin* some where speaks to a friend of his that did too much magnifie him, and magnifiest a Creature of thine own fancie, and not thy poor *Orestes*: God that knoweth all things, knoweth my poverty, how little, how low, and how mean I am, and how short I come of the attainments of the Saints, who yet do themselves come so exceedingly short of the Rule that God hath set before us: I often think of the Complaint of the devout *Monsieur* [I feel my self very poor this week, and very defective in the love of God; if you would know wherein you pleasure me, love God more; that what is wanting in me, may be made up in the abundance of your love:] in this, my *Pylades*, in this thou maist most highly pleasure me; love God a little the better, praise him a little the more for my sake; let me have this to please my self in, that God is a little the better loved for me, and that I have blowed up, if it be but one flash, nay, but one spark of Divine Love in the bosom of my dearest friend towards him.

But why, my *Pylades*, why is thy stile towards me changed? why hast thou lost the old and wonted strain of our former pleasing familiarity? this I could not but observe with some disgust, is it because thy heart is changed; but this is a question in which I cannot ask any resolution; I am satisfied and at rest in thy love, but what this alteration means, I know not; art thou willing by degrees to grow strange; it cannot be, thou seest however that I cannot change my voice.

Besides, I find some jealous passages in thy last lines unto us; but canst thou think that T. B. can be put into the ballance against my old friend, my own, my Covenant *Pylades*, or can a friend of words come into any competition or comparison with thine experienced love? I cannot entertain the thoughts of this without some disdain.

But thy needful cautions are acceptable to me, I desire to foresee and provide for manifold changes and storms; I know I am not yet in the harbor; O pray with me that I enter not into Temptation, for I am very weak in Spirit, as well as in body, God knoweth. But there is no end with me, somewhere or other I must break off, and thou wilt say it is time to shut up; for once only know, that I am thy daily Orator, and will be whilest I am: and yet once more I must have room to add my thankful acknowledgement of thine and thy costly kindness; and so with our most dear affections to you both, I commend you to the God of love, still abiding

Thy fast and sure

ORESTES.

Bath Octob. 12. 1668.

LET-

LETTER XXXVIII.

[To a person of Quality to be constant.]

Most Honoured Sir,

MAny changes have passed over both you and my self since my last Writing to you, but I am glad to hear that in that great change of your condition, you have made so wise and happy a choice. Mine unfeigned desire to God is for your Temporal and Spiritual prosperity; and that the blessings of both Worlds may be heaped up upon you. Yet I should desire you not to expect too much here, nor to count it a strange thing, if you meet with disappointments. It is enough if you have the Lord for your portion, and Heaven for you Inheritance, though the world should not answer your expectations. I doubt not but you will be likely, as well as we to meet with manifold temptations: the Lord make you, when you have done all, to stand. Hold out a while in faith, patience, and self-denial, and you shall be as sure as God can make you of the Crown. Now arise and shine and hold forth the power of holiness in all your converse. We have lived in times when Religion was the way to credit and esteem, and then it was more difficult to discern sincerity of ones profession, because men might be drawen to it upon worldly ends. But now is the time when God will prove us, if we will appear for him, and own his ways, when they are the common scorn of the world. Oh Sir, think it not hard if God do call you forth to own him in such a time as this, when few of your rank and quality will bear you company: but look upon it as a special advantage to prove your sincerity, and your fidelity to the Lord your Maker. The holy and blessed life of that noble Marquess *Galeacius*, I should much commend to your reading and imitation. Court not the World, nor its preferments. *Moses* his self-denying choice, which the World would have branded for unparallel'd folly, when he voluntarily left all the Court-preferments and pleasures, the wisest Judge commends for the greatest wisdom. If Religion will make you vile, resolve with that Royal Wor-

thy, that you will be yet more vile. Remember who accounted the reproaches of Christ greater riches, than the Treasures of *Egypt*. Verily it is a greater honour to you to be vilified for Christ, than to be dignified with the highest Titles that the greatest on Earth can confer: and to be call'd *Puritan* or *Phanatique*, for the bold and constant owning of the power of Christianity, than to have whole Pages filled up with the honourable offices and marks of Dignity, that Earthly Princes can bestow. Now then is your time to get the true honour. Few of your place and dignity, will take this way to get it: But he that can but use the prospective of Faith, and look as far as the approaching Judgement, will easily see the vanity of the worlds riches and flattering preferments, and the everlasting glory and honour wherewith the despised Saints shall surely be Crowned. Fix your eyes and Meditations here, and that will set you above the worlds temptations, when by its offers or threatnings it would make you to warp, and to let go your hold-fast of Eternal life. Now is the time for you to make Heaven sure, and when that is done, you are prepared for the worst that can come. I desire you to accept of my service and respects, and my Wives, which I do hereby present unto you, and to your most deserving yoak-fellow, whom I unfeignedly honour though I never saw her; not so much for her noble blood, which yet calls for great respects, as for her far more noble qualifications, and priviledges of her second birth. Pardon my boldness with you, in troubling you so long. I am Sir,

Your most Obliged Friend and Servant,

JOS. ALLEINE.

Feb. 26. 1661.

LET-

LETTER XXXIX.

Dear Couſin,

THough I have been in the valley of the ſhadow of death, though I have had more than one foot in the Grave, and have been in deaths often, yet the love and remembrance of you, ever liveth on my heart: I have long had neither feet to walk nor hands to write, yet I have borrowed hands as you ſee, rather than I would ſtay any longer from warning and admoniſhing of you. Dear Couſin, that ſoul of yours, that precious immortal ſoul is of no light value with me! I pray hard for its Salvation: I have a Godly fear for you, leſt your ſoul ſhould miſcarry in a crowd of worldly buſineſs, and of earthly cares. Ah, my dear Niece, it comforts me that you are ſo ſetled for this world, and are in want of nothing, I bleſs the Lord for this, but methinks this doth not ſatisfie me. Oh, that I could be ſure that you were once ſafe ſetled in Chriſt; though you are, I truſt, comfortably furniſhed with earthly things, yet in this you are but half provided for: have you a Treaſure in Heaven? have you laid hold on eternal life? have you made ſure work for everlaſting? have you paſt the ſtraits of the New-Birth? do you bear upon you the marks of the Lord Jeſus?

If you ſhall paſs by a ſumptuous Fabrick, and a great Lordſhip, and ſhould lay claim to all as your inheritance, and pleaſe your ſelf with the hopes of enjoying all this, when you had nothing to ſhew, no Writing, no Evidence to produce, as a ground for any ſuch hope, would not every one ſay, this were a piece of ſtrange vanity and imprudence? much greater folly is it to promiſe our ſelves a part in Paradiſe, and reſt ſatisfied in a meer perſwaſion that we are the Heirs of Heaven, when we cannot prove our Title from the Book of God, nor produce from within our ſelves, the ſure and certain marks of the children of God.

Ah, dear Couſin, rouze up your ſelf, make conſcience to deal plainly and freely with your ſoul, ſay within your ſelf, I have hopes for Heaven; but where are my grounds and my Evidences?

Evidences? do I not build without a foundation? do I venture my Salvation upon meer uncertainties? What have I, what do I more than others? I pray, I hear, I read, but may not a meer Hypocrite do all this? I run not with others into the wretched practice of Lying and Cozening, Whoredom, and the like; but what is this more than a Pharisee may have to say for himself? can I prove by Scripture my claim to Heaven? can I produce Chapter and Verse to justifie my self?

Oh Cousin, fear, lest a Promise being left of entring into rest, you should by any mistakes, or self-deceits fall short through unbelief; fear lest you should take Counters for Gold, or some common workings for saving Grace. Oh, there is a world of counterfeit Coin going, multitudes perish by mistake, and wake in Hell, whilest they dreamt they were in Heaven: the tempter is very subtile, and will sure deceive if he can: your heart is deceitful above all things, and is willing to cheat you if it can. Therefore am I engaged so earnestly to call upon you, as one that watcheth for your soul, to arise speedily and to set roundly to your Work. Oh, consider your danger, and work out your Salvation with fear and trembling: away with these lazie Prayers, away with these cold and heartless Professions, away with this drowsie, lifeless, listless Religion; bestir your self to purpose for your soul before it be too late, search your conscience as with Candles, be jealous of your self; consider, now is your time, what you do you must do quickly, the patience of God is waiting, Christ is knocking, the Spirit of God is striving, and death is at the door: Oh now take your opportunity, and take heed lest a slothful heart, and the cares of this World, or a presumptuous confidence that all is well and safe already, should at last shut you out of the Kingdom of God.

I cannot write distinctly to your Husband, but I beseech you to call upon him to set his heart to these Counsels which I have written to you; I earnestly entreat him to make Religion his business, and to look heedfully to it, that the gain of the World prove not the loss of his Soul. I desire him that Closet and Family Prayers, and weekly Catechising

of

of his Houſhold, and ſtrict ſanctifying of the Sabbath, and reading of the Scriptures, ſinging of Pſalms, repeating of Sermons, and diligent attendance upon powerful Preaching may be his continual exerciſes; that ſo his houſe may be a little Church, and God may delight to dwell in his Family: pray give me to underſtand what is done of theſe things, for I have a zeal for your welfare, and that you and your houſhold ſhould ſerve the Lord, that you may enter into his reſt, and carry children, and ſervants, and friends, and all to Heaven with you. As to my own eſtate, I have loſt all my limbs, and about this twelve Months uſeleſs, and been again and again under the ſentence of death; but was brought in a Horſe-litter to *Bath*, where God hath wonderfully reſtored me, ſo that I can feed my ſelf, and go alone, and ſpeak with a little more freedom. Oh, love the Lord, praiſe the Lord for me; notwithſtanding I continue weak, and have not ſtrength to write, yet I could not tell how to die in ſilence from you; but have made uſe of a friendly hand to ſend theſe counſels and calls after you, which I beſeech you to accept in the fear of God, for it is not unlike that they may be my laſt to you that ever you may receive: I now commend you to the Lord, and with mine own and my dear Wives love to you both, reſt,

Your loving and careful uncle,

JOS. ALLEINE.

Octob. 21. 1668.

LET-

LETTER XL.

[The Concernments of our Souls especially to be regarded.]

Dear Cousin,

YOu may think you are forgotten with me, because you have not heard so long a time from me; but this may let you know, That though God hath taken away your Father, and suffered your Mother to be helpless to you; Yet you have one friend on earth that careth for you. The welfare of your immortal soul is dear unto me, and is the matter of my solicitous care and prayer. *Dear Cousin*, methinks I feel a Godly jealousie of you within my heart, lest you should lose your soul amongst a crowd of worldly cares and business. O remember the story of him in the Book of the *Kings*, who relates that he had a Souldier committed to his keeping, upon condition that he should lose his life if he did let him go; *But while thy servant went hither and thither, the man escaped.* But the King replies presently, *Even so shall thy judgement be; thy life shall go for his life.* Ah *Cousin*, take earnest heed, lest while you are going hither and thither, minding many things, tossed in a hurry of worldly affairs, the enemy run not away with your soul. Oh beware that the World doth not secretly steal away your heart. Consider, that whatever your business be, you must and will have an eating time, and a sleeping time. Oh be as solicitous every day to keep your praying times, which are a thousand times more necessary than a time to eat in, or sleep. Be sure that there doth not a morning or evening pass over your head, in which you have not perfumed your Closet with solemn and fervent prayer. And take heed, if you love your salvation, lest Satan beguile you with the bare outward performance of duties, and outward acts of Religion. See to it, that you do not rest in a Worldly Religion; to give God your knee, while the World carries away your heart. You may pray, hear, and read, and all to no purpose, except your very Soul be employed and engaged in these duties; and

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the life, vigour, and ſtrength of your affections be found to go after God in them. If therefore you will have Chriſt and Heaven, ſee that you renounce the World. You muſt caſt overboard your worldly hopes, and take up with God, with a naked Chriſt, as your whole happineſs, both for this life, and that which is to come. There is no hopes of your Salvation, without a ſound mortification to the World; you muſt be mortified to your worldly expectations: look not for much from the World; promiſe not your ſelf much from the world; ſeek not great things for your ſelf; ſay unto God, So I may have thee for my portion, and thy Kingdom for my inheritance, give or deny me what thou wilt, poverty or riches, any thing or nothing, I will be contented with my Lot. Say unto your ſoul, So I may but have Chriſt, ſo I may but carry it for the other world, let this world go which may it will: I muſt be converted or condemned; I muſt be born again, or elſe would I had never been born: but of this preſent world there is no ſuch neceſſity; I may be poor, and yet happy: but woe unto me if I remain unſanctified: I muſt have grace, or periſh for ever. *Dear Couſin*, if I live, you ſhall find me a friend to your worldly proſperity; but whether I live or die, I charge you by the Lord, that you be infinitely tender of your immortal ſouls everlaſting concernments. Will you not ſpin a fair thread of it, if while you are purſuing after earthly things, you loſe your ſoul in the throng? While I live, I ſhall pray and care for you. Farewel in the Lord. I am

Your truly loving and careful uncle,

JOS. ALLEINE.

LET-

LETTER XLI.

[Godly Counſels.]

Dear Couſin,

THE welcome tydings of your ſafe arrival at *Barbados* is come to my ears; as alſo the News of your eſcape from a perillous ſickneſs, for which I bleſs the Lord, and deſire to be thankful with you: for I am not without a care for your well being, but do look upon my ſelf as really concerned in you. I have conſidered, that God hath bereft you of a careful Father, and that your Mother takes but little care for you; ſo that you have none nearer than my ſelf to watch for your Soul, and to charge and admoniſh you in the Lord, and to take care of you. But yet, *Dear Couſin*, be not diſcouraged by theſe things, but look to Heaven, flie unto Jeſus, put away every known ſin, ſet upon the conſcientious performance of every known duty; make Chriſt your choice, embrace him upon his own terms; deliver up your ſelf, body and ſoul to him; ſee that you have no reſerves nor limitations in your choice of him; give him your very heart; caſt away your worldly hopes and expectations, make Religion your very buſineſs. O Couſin, theſe things do, and you ſhall be ſure of a friend in Heaven to take the care of you; and, if I may be any comfort to you, you ſhall not fail, while I live, to have one friend on Earth to take care for you. You are gone far from me, even to the uttermoſt parts of the Earth; but I have ſent theſe Letters to call even thither after you; yea, not only to call, but to cry in your Ears, O what is like to become of your Soul! Where is that immortal Soul of yours like to be lodged for ever? Amongſt Devils, or Angels? Upon a Bed of Flames, or in the joys of Paradiſe? Dear Couſin, go aſide by your ſelf in ſecret, retire from the noiſe of the World; and ſay to your ſelf, *Oh my Soul! whither art thou going? do not I know in my very heart that I muſt be converted or condemned? That I muſt be Sanctified, or I can never be Saved?* Oh my Soul! what ſeekeſt thou? what deſigns do

I drive at? what is my chief care? which way do I bend my course? Is it for this World, or the World to come? Do I first seek the Kingdom of Heaven, and the Righteousness thereof? Do I think Heaven will drop into my mouth? that Glory and immortality will be got with a wet finger, with cold Prayers, and heartless wishes, while the World carries the main of my heart? Do I think to be Crowned, and yet never fight? to get the race and never run? to enter at the strait gate, and never strive? to overcome Principalities and Powers, and never wrestle? No, no; say within your self, Oh my Soul, either lay by the hopes of Heaven for ever, or else rouse up thy self, put forth thy strength in seeking after God and Glory; either lay by thy worldly hopes, or thy hopes of immortality; away with thy sins, or thou must let Christ go for ever; think not to have Christ and the world too, to serve God and Mammon, it cannot be: If thou follow the world as thy chief desire and delight; if thou live after the flesh, thou must die; count upon it, the Lord hath spoken it, and all the World can never reverse it. Thus reason the case with your own Soul, and give not rest to your self night nor day, till you are gotten off from the world, broken off from the wilful practice of every known sin, and gotten safe into Christ. Dear Cousin, I charge you by the Lord, to observe these things; pray over them, weep over them, read them again and again; do not pass them over as slight and ordinary things: your Soul is at stake, it is your Salvation is concerned in them; think not I am in jest with you. Ah Cousin, I travel in birth with you, till Christ be formed in you. Why should you die? Oh repent and live, lay hold on eternal life, win Christ, and you win all. O be thankful to the Lord, that now you are fatherless and friendless, yet you have one Remembrancer to warn you to flee from the wrath to come. God forbid that I should find you at last in the place of Torments, for your not embracing these Godly Counsels. To conclude, in short, I charge you as a Minister, as a Father to you, Take heed of these three things:

1. *Lest the gain of the World prove the loss of your Soul:*
2. *Lest the snare of evil company withdraw you from God, and so prove your final ruine.*

3. *Lest*

3. *Left a lofty and a worldly heart ſhould thruſt you out of the Kingdom of Heaven.*

God abhors that the proud ſhould come near him: Oh labour, whatever you do, for an humble heart; be little, be vile in your own Eyes; ſeek not after great things; be poor in ſpirit; without this, Heaven will be no place for you, God will be no friend to you. Dear Coſſin, your lot is fallen, as I fear, in a place of great wickedneſs, where your Soul is in much danger, where your temptations are many, and your helps for Heaven but few; where Godly examples are rare, and many will entice you to ſin and vanity. O! if you love me, or love your Soul, look about you, conſider your danger, fear left you ſhould miſcarry for ever by worldly loſs and vain company, which proves to ſo many the fearful cauſe of their eternal perdition. I can but warn you, and pray for you: but though you have none to overſee you, remember the ſtrict and ſevere Eye of God is upon you, to obſerve all your actions, and that he will ſurely bring all your practices into his Judgement. Your Aunt, with my ſelf, commend our dear love to you; and I commend you to the Lord, and remain,

Your loving and careful uncle,

Auguſt 19. 1668.

JOS. ALLEINE.

LETTER XLII.

Dear Couſins,

THough you are removed far from me, out of my ſight, and the Seas as a Gulf are fixed betwixt you and me; yet my Prayers follow you, and my good wiſhes for your preſent and everlaſting welfare, like the wings of a Dove, take ſpeedy flight. I look upon my ſelf, now God hath removed my Brother, to be as in the room of a Father to you, yea and of a Mother too; for I know you have but little help from her.

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My Dear Neece, my heart is careful for you; and therefore I cannot ceaſe, while I am in being in this World, to warn and admoniſh you, as my Children, and to call upon you in the name of the Eternal God, to awaken your ſelves with all Godly fear and holy diligence, leſt by any means you ſhould come ſhort of the glory of God.

Let me mind you, dear Couſins, of the dangerous place you ſtand in, and look about you with trembling. Methinks I ſee Satan watching for your Souls, as the Dragon did for the Seed of the Woman, waiting to devour it as ſoon as ſhe ſhould be delivered. Know you not, that you muſt wreſtle with Principalities and Powers? Methinks I ſee Temptations ſurrounding you, and beleaguering you, as the enemy about the Walls, and the Treacherous party within you, I mean carnal affections and corruptions, complotting how to deliver up the Caſtle. Know you not, that your fleſhly Luſts do war againſt your Souls? and that your own hearts are not true to you, but deceitful above all things? Lord! what need have you to beſtir your ſelves, and to flie unto Jeſus! to diſtruſt your ſelves, and to truſt only in him and his Righteouſneſs! Oh! work out your Salvation with fear and trembling: Do you ever think to eſcape theſe mighty enemies, to conquer the power, and avoid the plots and ſnares of thoſe potent adverſaries, without moſt painful diligence? O cry to Heaven for help; watch and pray; fear, leſt a promiſe being left of entringinto reſt, either of you ſhould come ſhort of it.

My dear Neeces, you have many do watch for your ſouls, to devour them; but I doubt too few, except my ſelf, to watch for your Souls, to ſave them: therefore I look upon my ſelf who am now upon the matter your only Monitor, to be the more concerned to awaken my ſelf to your help, and to look after you, and to watch for you, leſt by any means you ſhould miſcarry by the deceits and temptations wherewith you are encompaſſed. I would not have you over-careful for the things of this life, though I commend your laudable care and diligence, that you may not be burdenſome to any man; but I commend to you a better and more neceſſary care, and that is that which the Apoſtle ſpeaks of, the Virgins care; The *unmarried* (ſaith he) *ca-*

ruth for the things of the Lord. Ah, let this be your care; ſeek firſt the Kingdom of God, and the Righteouſneſs thereof, and then all theſe things ſhall be added; you have Gods ſure promiſe for it: If the Lord give me to live and proſper, you ſhall ſee and know, that I am not a friend ony in words to you; but however that ſhall be, ſee that you embrace the Counſels of God from me. Oh make ſure of Heaven betimes, walk humbly with God, beware of a proud heart and a lofty ſpirit; abhor you ſelves, elſe God will no be pleaſed with you; condemn your ſelves, that God may acquit you. The leven of pride will ſowre the whole lump, and marr all your profeſſion and Religion, and render your Perſons, and Prayers, and all, an abomination to the Lord, if it prevail in you. Oh therefore be not high minded, but fear; and by prayer and watchfulneſs reſtrain and root up this wretched corruption of pride, which is a ſin ſo natural to you, that you had need to uſe an infinite care and caution to keep it under.

As to my ſelf, theſe may acquaint you, That I have been often at the very gates of death: I have loſt all my limbs; but prayer hath redeemed me from my extremities, and God hath bleſſed the uſe of the *Bath* to me. Oh praiſe the Lord, praiſe him for my ſake, and give glory to the God of my Life. Love him, honour and glorifie him whoſe favour and friendſhip hath filled my Soul with comfort, and given a reſurrection to my body. I can now walk alone and feed my ſelf, but am altogether unable to write, which is the reaſon why theſe come to you in another hand. Dear Couſin, you may think me too tedious; but you muſt pardon me, if I erre in my love and zeal for your welfare: And now I ſhall treſpaſs no more, but with my own and dear Wifes love to you, I commend you to God, and reſt,

Your loving and careful uncle,
JOS. ALLEINE.

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LETTER XLIII.

[Do all in reference to God and his Glory.]

Dear Friend,

I Have received yours of the 19th. of *September*, but it came to me in the time of my ſickneſs, in which I was much a ſtranger to writing; it continued upon me five months, and to this day ſo much weakneſs remains in my arms, that I am not able to put off or on my own clothes. Your Letter was exceeding welcome to me, not only as reviving the remembrance of our old friendſhip, but alſo, as bringing me news of ſome ſpiritual good that you received by me, which is the beſt tidings that I can receive: for what do I live for; but to be uſeful to ſouls in my generation? I deſire to know no other buſineſs than to pleaſe and honour my God, and ſerve my generation in that ſhort allowance of time that I have here, before I go hence, and ſhall be ſeen no more. Shall I commend to you the Leſſon that I am about to learn? But why ſhould I doubt of your acceptance, who have ſo readily embraced me in all our converſes?

The Leſſon is, *To be entirely devoted unto the Lord, that I may be able to ſay after the Apoſtle, To me to live is Chriſt.* I would not be ſerving God only for a day in the week, or an hour or two in the day; but every day, and all the day. I am ambitious to come up towards that of our Lord and Maſter, *To do always thoſe things that pleaſe God.* I plainly ſee that ſelf-ſeeking is ſelf-undoing; and that then we do promote our ſelves beſt, when we pleaſe God moſt. I find that when I have done all, if God be not pleaſed, I have done nothing; and if I can but approve my ſelf to God, my work is done: I reckon I do not live that time I do not live unto God.

I am fain to cut off ſo many hours from my days, and ſo many years from my life (ſo ſhort as it is) as I have lived unto my ſelf. I find no enemy ſo dangerous as my ſelf, and O that others might take warning by my hurt: O that I had lived wholly unto God! then had every day and ever

hour that I have ſpent, been found upon my account at that great day of our appearing before God: then I had been rich indeed, in treaſure laid up there, whither I am apace removing; then I had been every day and hour adding to the heap, and increaſing the reward which God of his meer grace hath promiſed, even to the meaneſt work that is done to him, *Col.* 3. 24. I verily perceive I am an eternal loſer by acting no more as for God; for what is done to my ſelf is loſt; but what is done for God, is done for ever, and ſhall receive an everlaſting reward. Verily, if there be another world to come, and an eternal ſtate after this ſhort life, it is our only wiſdom to be removing, and, as it were tranſplanting and tranſporting what we can, from hence into that Country to which we are ſhortly to be removed, that what we are now doing, we may be reaping the fruit of for evermore. The world think themſelves wiſe; but I will pawn my ſoul upon it, that this is the true wiſdom.

Well, let us be wholly ſwallowed up in the concerns of Religion, and know no other intereſt but Jeſus Chriſt. I cannot ſay, I have already attained; but this is that my heart is ſet to learn, That in all that I do, whether ſacred or civil actions, ſtill I may be doing but one work, and driving on one deſign, *That God may be pleaſed by me and be glorified in me*; that not onely my Praying, Preaching, Alms, *&c.* may be found upon my account; but even my eating, drinking, ſleeping, viſits, diſcourſes, becauſe they are done as unto God. Too often do I take a wrong aim, and miſs my mark; but I will tell you what be the rules I ſet my ſelf, and do ſtrictly impoſe upon my ſelf from day to day: *Never to lie down but in the Name of God*; not barely for natural refreſhment, but that a wearied ſervant of Chriſt may be recruited and fitted to ſerve him better the next day. *Never to riſe up but with this reſolution, well, I will go forth this day in the Name of God, and will make Religion my buſineſs, and ſpend the day for Eternity. Never to enter upon my calling, but firſt thinking, I will do theſe things as unto God*, becauſe he requireth theſe things at my hands in the place and ſtation he hath put me into. *Never to ſit down to the Table, but reſolving, I will not eat meerly to pleaſe my appetite, but to ſtrengthen my ſelf for my Maſters work. Never to make a viſit,*

but

but upon some holy design, resolving to leave something of God where I go; and in every company to leave some good savour behind. This is that which I have been for some time a learning, and am pressing hard after; and if I strive not to walk by these Rules, let this Paper be a witness against me.

I am not now in my former publick capacity, such things being required of me to say and subscribe, as I could by no means yield to, without open lying and dissembling with God and Men: yet, that I am unuseful, I cannot say; but rather think, that possibly I may be of more use than heretofore. I thank the Lord, I have not known what it is to want a tongue to speak, but in my sickness; nor a people to hear: but so, as that we both follow the things that make for peace.

I perceive you are otherwise perswaded in some things, than I am: but however, I trust we meet in our end. Since you are in, may it be your whole study to gain souls, and to build them up in holiness, which is with too many the least of their cares. One duty (miserably neglected) I shall be bold to commend to you from my own experience, and that is, the visiting your whole flock from house to house, and enquiring into their spiritual estates particularly, and dealing plainly and truly with them about their conversion to God: to the usefulness of this great work, I can set my *Probatum est.*

I hear you have two Parsonages: O tremble to think how many precious souls you have to look to! and let it be seen, however others aim at the Fleece, you aim at the Flock; and that you have indeed *Curam animarum.*

You see how free I am with you; but I know your candor. I rejoyce in your happy Yoke-fellow: salute her from your old Friend, and accept the unfeigned respects of him who is, Sir,

Your real and faithful Friend,

JOS. ALLEINE.

LETTER XLIV.

PRISON COMFORTS.

[To a Minister in Prison.]

Worthy Sir,

I Owe you a Letter, and more than a Letter, for your particular respects to me, your brotherly sympathy, your multiplied and earnest prayers, your tenderness of my health, your welcome Jewel in M. *Ruths* Letter, from which I trust my soul and others may reap no small benefit. Much more do I owe you for your common respects to the people of my desires; and not only to them, but to the whole Church of God; and in all whose concernments, I see, you are concerned. Your indefatigable labours with us, we do with all thankfulness accept, as the undoubted evidence of your great love: For all which may he requite you, who will shortly say, *Inasmuch as thou didst it unto the least of these my Brethren, thou didst it unto me.*

It was but a little after my release from my own confinement, but I heard of yours; and now write to you, as one that hath taken a higher degree than ever, and more truly honourable, being commenced Prisoner of Christ. I was once affected with the Picture of a devout man, to whom a voice came down from heaven saying, *Quid vis fieri pro te*, To which he answered, *Nihil domine nisi pati ac contemni pro te.* Undoubtedly, Sir, it is our real glory to be throughout conformed to Jesus Christ, not only in his sanctity, but in his sufferings. *Paul* counted all things but dung for this, that he might win Christ, *&c.* and know the fellowship of his sufferings, and be made conformable to his death. I doubt not but your consolations in Christ do much more than superabound in all your tribulations for him: Yet let me add this one Cordial, That now you have a whole shoal of Promises come in to you, which you had not before; I mean, all the Promises to suffering Saints, in which they have not so immediate, but only a remoter right, unless in a suffering state:

And

And doubtleſs he hath gotten well, that hath gotten ſuch a number of exceeding great and precious Promiſes. If the men of the world do ſo rejoyce when ſuch or ſuch an Eſtate is fallen to them; ſhould not you much more, that have ſuch a Treaſure of Promiſes fallen to you?

I can tell you little good of my ſelf; but this I can tell you, That the Promiſes of God were never ſo ſweet in this world to me, as in and ſince my impriſoned ſtate. Oh the bottomleſs riches of the Covenant of Grace! It ſhames me that I have let ſuch a Treaſure lie by ſo long, and have made ſo little uſe of it. Never did my ſoul know the Heaven of a Believers life, till I learnt to live a life of praiſe, and by more frequent conſideration to ſet home the unſpeakable riches of the Divine Promiſes, to which, I truſt, through grace I am made an heir. I verily perceive, that all our work were done at once, if we could but prevail with our ſelves and others to live like Believers; to tell all the world by our courſe and carriage, that there is ſuch pleaſantneſs in Chriſts wars, ſuch beauty in holineſs, ſuch reward to obedience, as we profeſs to believe. May ours and our peoples converſations but preach this aloud to the world, that there is a reality in what God hath promiſed; that Heaven is worth the venturing for; that the ſufferings of the preſent time are not worthy to be compared with the glory which ſhall be revealed in us!

Verily Sir, it is but a very little while that Priſons ſhall hold us, or that we ſhall dwell in dirty fleſh. *Porphyry* tells us of *Plotinus*, that he was aſhamed to ſee himſelf in the body; to ſee a Divine and immortal ſoul in a Priſon of fleſh (for ſo they held the body to be;) but the worſt ſhackles are thoſe of ſin. Well, they muſt ſhortly off all together; our Lord doth not long intend us for this lower Region: Surely he is gone to prepare a place for us: Doubtleſs it is ſo; yea, and he will come again, and receive us to himſelf, that where he is, we may be alſo. And what have we to do, but to believe, and wait, and love, and long, and look out for his coming, in which is all our hope? 'Twill be time enough for us to be preferred then. We know before-hand who ſhall then be uppermoſt. Our Lord hath ſhewed us

where our place shall be, even at his own right hand; and what he will say to us, *Come ye Blessed &c.* Surely we shall stand in his Judgement: He hath promised to stand our Friend: Let us look for the joyful day: As sure as there is a God, this day will come, and then it shall go well with us. What if Bonds and Banishments abide us for a season? this is nothing but what our Lord hath told us, *The word shall rejoyce, but ye shall weepand lament: You shall be sorrowful, but your sorrow shall be turned into joy.* Oh how reviving are his words! *I will see you again, and your heart shall rejoyce, and your joy no man taketh away from you.*

If that miserable wretch leapt chearfully off the Ladder, saying, *I shall be a Queen in Hell:* With what joy should we do and suffer for God, who have his Truth in pawn, that we shall be Crown'd in Heaven? Verily they are wonderful Preparations, that are making for us: The Lord prepare us apace, and make us meet to be partakers. It was the highest Commendation that ever that worthy *R. Baxter* received which fell from the Pen of his scoffing Adversary *Tilenus*, who saith of him, *Totum Puritanismum totus spirat.* Oh that this may be true of us and ours.

Let your true Yoke-fellow, and my Christian Friends with you in the Bonds of the Gospel, have my hearty Commendations: And these Counsels, I pray You, give them from me for the improving of their present state.

1. *To habituate themselves, both as to their thoughts and discourses, more throughly than ever unto Holiness.* Brethren, I would teach you the Lesson that I resolve to learn with you, That your minds and tongues may as naturally run on the things of Heaven, as others on the things of this World. Why should it not be thus? I am sure God and heaven do as well deserve to be thought on, and talked of by us, as froth and vanity can deserve of the world. There are many that have in a great measure learnt this Lesson, and why should not we be some of them? What if it be hard at first? Every thing is so to a beginner. Besides, is not ours a Religion of self-denial? Further, if we do but force our selves a while to holy Thoughts, and Heavenly Discourse, it will grow habitual to us, and then it will be most natural, familiar, and Heavenly sweet. Oh what gainers will you be, if you do but learn this Lesson? Verily,

Verily, 'tis the ſhame of Religion, that Chriſtians are ſo unlike themſelves, unleſs upon their knees. Sirs, our lives and language ſhould tell the world what we are, and whither we are going. Chriſtians, let little things content you in the world, but aſpire after great things in the grace of God. Many real Chriſtians do little think what high frames of holineſs they might grow up to, even in this life, with pains and diligence. Sirs, be you men of great deſigns: think it not enough if you have wherewith to bear your charges to Heaven; but aſpire with an holy ambition to be great in the Court of Heaven, favourites of the moſt High, of tall growth, great experience, ſingular communion, that you may burn and ſhine in your place, and convince the world; that you may ſavour of Heaven where ever you come, and that there may be an even-ſpun thread of Holineſs running through your whole courſe. 'Tis the diſgrace of Profeſſion, that there is ſo little difference to be ſeen in the ordinary converſation of Believers from other men: Is it not a ſhame, that when we are in company with others, this ſhould be all the difference that is to be ſeen, only that we will not curſe and ſwear, as do the worſt of men? Chriſtians, if you will honour the Goſpel, bring forth your Religion out of your Cloſers (the world can't ſee what you do there) into your Shops, Trades, Viſits, *&c.* and exemplifie the rules of Religion in the management of all your Relations, and in your ordinary converſe. Let there be no place or company that you come into, in which you do not drop ſomething of God: this will be the glory of Religion, and we ſhall never convince the world till we come to this. May you come my Brethren, out of your Priſons with your faces ſhining, having your minds ſeaſoned, and your tongues tipt with holineſs: may your mouths be as a Well of Life, from whence may flow the holy Streams of edifying diſcourſe: may you ever remember, as you are ſitting in your houſes, going by the way, lying down, riſing up, what the Lord doth then require of you, *Deut.*6.7.

2. *To improve their preſent retirements from the World, for the ſettling of their ſpiritual Eſtates.* 'Tis a common complaint amongſt Chriſtians, that they want aſſurance. Oh, if any of you that wanted aſſurance when you came to Priſon, may carry that bleſſing out, what happy gainers would you be?

be! Now you are called more than ever to self-searching. Now bring your Graces to the Touchstone. Be much in self-observation. See what your hearts do with most love and delight, go out unto: what are your greatest hopes, and your chief designs. See whether God's Interest be uppermost in you: prove this, and prove all. Rest not in probable hopes. Think not that it is enough that you can say, you hope 'tis well. God looks for extraordinary dispensation. Be restless till you can say, that you know 'tis well; that you know you are passed from death to life.

Think not that this is a priviledge that only a few may expect. Observe but these three things:

1. *To acquaint your selves throughly with the condition of Life, and take heed of laying the marks of Salvation either too high or too low.*

2. *To be much in observing the frame, and bent, and workings of your own hearts.*

3. *To be universally conscientious, and to be constant in even and close walkings*, and then I doubt not but you will grow up speedily to a setled assurance, and know and feel that peace of God that passeth all understanding: and this will be somewhat worth your carrying out of Prison.

But I return to your self. But what shall I say? I have more need to receive from you, than ability to give; only I will tell you my wishes for you: I wish that your body may prosper, as your soul also prospereth. I wish, that you may see the travel of your Souls; that you may find your people thriving under your hands in all manner of holy conversation and godliness, that whosoever converses with them, may see and hear by them, *that God is in them of a Truth*. I wish your enlargement from your bonds, and your enlargement in them: that your Prison may be but the Lanthorn through which your Graces, Experiences, Communion, and Prison-attainments may shine most brightly to all beholders. I wish your Prison may be a Paradise of Peace, and a *Patmos* of Divine discoveries. *Lord Jesus set to thy Amen.* I am, Sir,

Your unworthy Brother and Companion in the Kingdom and patience of Jesus,

Jan. 10. 1664. JOS. ALLEINE.

LET-

LETTER XLV.

[Directions to the Miniſters of *Somerſetſhire* and *Wiltſhire*, for the inſtructing of Families by way of Catechiſing.]

Sir,

THis Letter cometh to you, like the men of *Macedonia* to *Paul*, crying to you, *Come and help us*. Oh how inſufficient do we find our ſelves for the praiſes of God! what reaſon have we to call upon our ſelves, and to call upon all our Friends! and yet we foreſee that all will be too little a Sacrifice at laſt, and too ſlender a return to the moſt High God. God, who hath made us ſuch wonders of Mercy, and ſuch ſignal inſtances of his Divine Power and rich Grace. You are not ignorant of our Eſtate, how the Sentence of death had paſſed upon us; how our fleſh and our hearts failed, and friends and Phyſicians gave up their hopes: but God, that raiſed the Dead, was pleaſed to make us the Monuments of his wondrous mercy. O that the ſame God would make us the ſpecial inſtruments of his praiſe and glory. Of a Truth Sir, we perceive our hearts are too little, our Tongues are too ſhort, our expreſſions are too low, either to conceive or utter what we owe to the great God. O help! help! bleſs the Lord, O our ſouls: bleſs the Lord, O our friends: O that all that have wreſtled with God for us, might joyn hand in hand to make ſome ſuitable returns to the God of our lives, and may bring in every one his Sacrifice, and all contribute to make one common ſtock of Praiſes, that many thankſgivings may abound to God on our behalfs. O what hath Prayer done for us! while we live we muſt honour Prayer, and admire the power of Prayer, we owe our limbs and our lives to prayer. O that a goodly crop of praiſe may grow up unto God as a return for his Mercies: that the ſeed of prayers, and ſhowers of tears, may procure ſheaves of joy, and ſongs of deliverance.

But O what ſhall we render? wherewith ſhall we come before the Lord, or bow our ſelves to the moſt high God?

O where ſhall we find a fitting ſacrifice? Verily we will give our ſelves and our all to him. But alas, what are we, and what is this little that we call *our All*? Therefore have we found in our hearts to write to you and others, that we might excite you to the Divine praiſes with us. And O that the Lord might be loved the better, and glorified the more for our ſakes: Will you tell us wherein we may ſhew our love to him? wherein we may beſt pleaſe and ſerve him? O that you would! herein aſſuredly you would moſt highly gratifie us. O that we might do ſome ſingular thing for God; for certainly they are not common things that he hath done for us. We pray you call upon thoſe that fear the Lord, to help us in celebrating his loving kindneſs. O how it pleaſeth our very hearts to think that God ſhould be loved and honoured the better for us: that we may be inſtruments, if it be but for the blowing up of one flaſh, nay, the kindling of one ſpark of Divine love in the heart of his Children towards him! Sir, you cannot pleaſure us in any thing ſo much as in this, to love and admire God, and ſpread his praiſe more and more; that what is wanting through our weakneſs, may be made up in your abundance. But we have need to crave your pardon for our length; but the love of Chriſt conſtraineth us, and we hope you will paſs by an error of love.

While we have been deviſing what to do for our God, we thought we could no way better him, than by providing ſuch as you are to ſet up his great Name with us. We love and honour you, not only as you are a Member, but a Miniſter of Chriſt Jeſus our Lord, and therefore deſerve to be doubly dear unto us: And becauſe we could think of no more pleaſing a Sacrifice of Thankſgiving, we have ſtirred up our ſelves and friends with us, to ſend to you a Prophet in the name of a Prophet, this poor token of love, which though but ſmall, yet we truſt will be a ſweet ſavour unto God, and will be accepted with you, being our two Mites caſt into God's Treaſury. But look not upon your ſelf as obliged to us hereby: but put it upon the account of Chriſt, to whoſe precious Name we dedicate, and from whom (although he be ſo much already before-hand with us, yet) we expect a recompence at the Reſurrection of the Juſt.

And

And being further desirous to promote the work of God in our low and slender capacities, we have been bold to provoke your self, with other our Fathers and Brethren in the Ministry, to set about that necessary and much neglected work of Catechising; not a little pleasing our selves in the sweet hope, that by your means we may be instrumental to spread the sweet savour of the knowledge of our God, in every place: and being well perswaded of your readiness to forward so blessed a work, we have stirred up our selves and our friends to expend a considerable summ of Money to furnish Ministers with Catechisms, a hundred whereof we have sent unto you, beseeching you to use your best prudence and utmost diligence for the spreading of them, and for others improvement by them, that our labour and charge in so good a work, prove not at last of no effect.

Sir, we shall humbly propose unto you, but not impose upon you. But let us be bold with you in Christ, to lay our requests before you as touching this concernment, they being indeed what judicious friends and brethren have thought fit to propound.

1. That that people be publickly and privately instructed about the high necessity and great usefulness of this duty.

2. That the Catechisms be freely given to all that will promise to use them.

3. That you would be pleased to acquaint your self with all the Schools that are within your Verge; and that you would do your utmost to engage the Teachers thereof to teach their Scholars this Catechism; and that you would furnish all their Scholars that are capable and willing to learn.

4. That you will endeavour from house to house to engage the Master or Mistress of every Family, for the forwarding of this work.

5. That you will appoint set-times wherein to take an account of the proficiency of all such as have promised to learn; and that, if it may be, they may be engaged to learn weekly a proportion, according to their Capacities.

6. That you would favour us so far, as to let us know as speedily as you may, of the receipt of these lines; and, if we may presume so far upon you, we pray you to indulge us some assurance

assurance under your hand, that you will to your power promote this happy design, and that by our *Lady-day* next you will acquaint Mr. *Bernard* what progress is made.

Sir, our souls will even travel in Birth for the success of this undertaking; and therefore we request you for the love of God, and by the respect which we are perswaded you bear to us, that you will labour to comfort and encourage us in our endeavours for God, which you can no way in the World do so well, as by letting us see, that there is some blessed fruit of our cost and pains; and that we have not run in vain, nor laboured in vain. If there be any of these Catechisms remaining in your hands that you cannot dispose of by our *Lady-day*, be pleased to send them to Mr. *Bernard*, or to Mr. *Rositer* in *Taunton*. If you should need any more, give us speedy notice, and you shall not fail to be furnished with what number you desire.

Thus upon the bended knees of our thankful souls, we commend our poor sacrifices, together with your self, to the eternal God, and remain,

Christs devoted Servants, and your Friends,

JOS. BERNARD,
and
JOS. ALLEINE.

FINIS.

A SERMON

Preached at the

FUNERAL

OF

Mr. JOSEPH ALLEIN.

BY

Mr. *GEORGE NEWTON*, late Miniſter of *Taunton* in *Sommerſetſhire.*

Rev. 14. 13. *Bleſſed are the dead which die in the Lord from henceforth: Yea ſaith the Spirit, that they may reſt from their Labours, and their works do follow them.*

LONDON,
Printed for *Nevil Simmons*, at the *Princes Arms* in St. *Paul's* Church-Yard, and *Thomas Sawbridge*, at the Three *Flower-de-Luces* in *Little-Britain*. 1677.

Luke 23. 28. *Daughters of* Jerusalem, *weep not for me, but weep for your selves, and for your Children.*

WHat Subject fitter for this sad occasion, than a theam of weeping? what Language can we better speak, or more agreeable to the dark Providence that we are under, than sighs, and cries, and lamentations? How *merciful was God to him*, whom he hath taken to himself, and how *severe to us*, in this stroke? and oh what hard and stupid hearts have we? should we be so insensible of Gods heavy Indignation, and our irreparable loss, as to give him just occasion to complain, as in *Jeremiah* 5. 3. *I have smitten them and they have not grieved.* You of this Congregation have reason to sit down in bitterness, *because the Almighty hath dealt very bitterly with you.* And to cry out as sometimes *Joash* did over *Elisha*, 2 *Kings* 13. 14. *My Father, my Father, the Chariots of Israel and the Horsemen thereof*: and as *Rachel*, once to weep, and hardly to be comforted, because he is not: and for my part I shall take up *David*'s Lamentation over *Jonathan*, with *David*'s affections, 2 *Sam.* 1. 26. *I am distressed for thee, my Brother, very pleasant hast thou been unto me.*

But methinks I over-hear him who being dead, yet speaketh, calling upon us in our Saviours words, *weep not for me.* As for my own part, I have rest for labour, joy for sorrow, peace for trouble, ease for pain; I feel no aking Bones, no falling fits, no strained sinews, no distortions, no convulsions in the Grave. And for what I find in Heaven you shall know when you come thither. My refreshing time is come. God hath now wiped clean away *every tear* from my eyes, and *every drop of sweat* from my Face, and *every sad thought from my* heart; and therefore I forbid your tears for me, *weep not for me.* But if your swelling passions must have vent, consider whose the loss is. Alas, it is *not mine* but *yours*: and there turn the stream into the right Channel, *weep not for me, but weep for your selves and for your Children.*

These were our Saviours words sometimes, in which he puts a stop upon the sorrow and the tears of those, who wept too much even at the death of Christ himself. Dead he was in Law already, condemned by *Pilate*, delivered to the *Roman* Band, to guard him to the place of Execution. Such tragical appearances are usually attended with a multitude of lookers on, and by how much the greater, and more remarkable the person is who is to suffer, so much the greater is the concourse. And hence it was that such a heap of people followed Christ, on whom the eyes of the whole Nation of the Jews were fixed though with different affections; some to secure him from a rescue, some to mock him and deride him; some to gaze upon the prisoner and observe his carriage in his dead march, and some to see the Execution. Among the rest, there were a sort of people that bewailed his death, of whom it is observed that they expresst their grief in tears. I make no question there were *men* that wept, but because *women* usually have moister brains, and less command upon their passions, and so are more inclinable to vent their sorrow in a flood of tears than men, especially, because their passions are not much regarded neither; so that there was no fear or danger though they were free and open in their sorrow. Hence it is that there is no notice taken of any other tears but theirs in the Verse before the Text, and that our Saviour turns himself, and directs his Speech to them in the words that have been read, *Daughters of Jerusalem weep not for me, but for your selves, and for your children.*

Now in this Speech of Jesus Christ we have especially to be considered two things, a *prohibition*, and a *permission*. In the first place we have the *prohibition* of our Saviour, in which he forbiddeth them to weep, Daughters of *Jerusalem*, *weep not for me*. And in the second place we have his *permission*, in which he alloweth them to weep; *but weep for your selves, and for your children.* And yet you see he doth not here command and forbid the same things in the same respect, yet in relation to a diverse object. In relation *to himself* he forbiddeth them to weep, *weep not for me.* In relation *to themselves*, he alloweth them to weep, *but weep for your selves, and for your children.*

The total final and irreparable ruine of *Jerusalem* was near at

at hand, our Saviour had it in his eye when he spake these words. He wept apace for this himself but a little while before as you may see, *Luke* 19. 41. *He beheld the City and wept over it.* First he beholds it with his eye, and then his eye affects his heart, wo, and alas! saith he, (while in a pang of holy pity and compassion, the tears come flowing down his cheeks.) *If thou hadst known even thou at least in this thy day the things which belong unto thy peace, but now they are hid from thine eyes.* And therefore he alloweth them to weep for this, who are to have a share and portion in that dreadful desolation. But for himself, who willingly submitted to the death which he was leading to, and all the other circumstances of his passion; who was beloved of him who had appointed and designed him to it, who was God as well as Man; and therefore able to endure it, and to overcome it too; and who was shortly to be rescued from the jaws of death, and so triumphantly to enter into Glory: he forbiddeth them to weep, *weep not for me, but weep for your selves, and for, &c.*

So that the purpose of our Saviour is not wholly to *suppress* but to rectifie their sorrow. They wept for him out of a childish kind of pity, but they wept not for their sins, nor the unseen calamities that were about to come upon them. And therefore Christ endeavours to withdraw their sorrow from the *wrong*, and fix it on the *right* object. And to this end he shews them why they *should* not weep, and why they *should weep not for me, but for your selves, and for your children.* Two Observations lie before us in the Text. The first, *That it is not unlawful nor unfit sometimes to express our grief in tears.* The second, *That we are very subject to misplace our grief, and to mistake the ground and object of our sorrow.* I shall speak to these in order, beginning with the first.

Doct. That it is not unlawful nor unfit sometimes to express our grief in tears.

We have our Saviours warrant for it in the Text, *weep for your selves, and for your Children.* There weep and weep on. How often are we called upon to weep in Scripture? Oh what a cloud of weepers shall we find there, who are all witnesses to this great truth! And some of them the *wisest* and the *holiest* mentioned in the Book of God, without exception. Our Saviour Christ himself, the holy One, and the Wis-

dom of God, was a very great Weeper. He was *a man of sorrows*, not of a few, but many sorrows, *Isa.* 53. 3. You never read he *laughed* in all his story, but you find he *wept* often. In the days of his flesh he *offered up strong cries and tears* to God, *Heb.*5.7. He wept for his beloved *Lazarus*, *John* 11. 35. And if we do the like on this occasion, we have a great example in our eye. He melted over poor undone *Jerusalem* with many tears, who had over-pass'd the day of her gracious Visitation.

Look up and down among the poor afflicted and distressed people of the Lord, and you shall find that tears have been as ordinary with them, as their daily food. Thou *feedest them*, saith *Asaph*, *Ps.*80.5. with the bread of tears, and givest them *tears to drink*. Tears were both their meat and drink, and it seems they had their fill of this Diet. This was the *Legacy* our Saviour left to his Disciples, *ye shall weep*, *John* 16. 22. It is observed of the Saints, they *sow in tears*, they go forth *weeping*, bearing precious Seed, *Ps.*126.5. Their time of *sowing*, is a time of *weeping*. They sow in showry weather, in a rainy time, the Seed they sow most commonly is steep'd in tears. *Mine eye*, saith *David*, *are consumed with grief*, *Ps.*6.7. He wept so much that he was shriveled up to nothing like a *bottle in a smoak*, as his own expression is, *Psal.*119.83.

You see then it is not *unlawful* nor *unfit* sometimes to express our grief in tears. But you will ask me *what these times are?* I will tell you in a word, *sinning times*, and *suffering times*, are weeping times. A word or two of these in order.

1. *Sinning times*, are weeping times. And that whether they be sinning times *with others*, or *our selves*.

1. Sinning times *with others*, must be sorrowing times *with us*. Our Saviours *Bowels roll'd* within him, when he look'd about, and *saw the hardness* of the Peoples hearts, *Mark* 3. 5. *Rivers of waters run down mine eyes*, saith *David* to the Lord, *Ps.* 119. 136, *because men keep not thy Law*. If they will not hear, saith *Jeremiah*, *Chap.*13.17. *My Soul shall weep in secret places for their pride, and mine eyes shall weep sore and run down with tears*. My *Soul* and *Eye* shall weep together. You shall observe that those whom God appointed to be marked and singled out for preservation, in a common desolation, were such as *sighed and cried for the abominations*

of

of Jeruſalem, Ezek. 9. 4. They did not only keep themſelves from the abominations of the time and place on which the Providence of God had caſt them, but they mourned for them in others. They were not meer abſtainers, but they were mourners, weepers too, and ſo were ſnatched as fire-brands out of the burnings, and ſet as monuments of the mercy of God.

Brethren, if you deſire to be preſerved in times of common deſolation, when the judgements of the Lord are abroad upon the earth, and on the places of your habitation, and to be *ſafe in the day of his anger*, work your hearts to this temper; while other men are ſinning, be you mourning; while others are committing horrible abominations, be you lamenting and bewailing them, ſighing and crying for thoſe abominations. That when God comes to viſit, he may find the ſighs breathing from your hearts, the drops running down your cheeks, and all about you wet with tears.

2. And as ſinning times with others, ſo *our own ſinning times eſpecially*, muſt be our weeping times. Though *David* were a good man, yet he was a great *ſinner*, and ſo he was a great *weeper*. In *Pſal.* 6. 6. we find him even drowned in tears. *All the night long* (ſaith he) *I make my Bed to ſwim, and water my Couch with my Tears.* An Hyperbolical expreſſion of unmeaſurable weeping. So *Mary Magdalen* had much forgiven her, and thereupon ſhe loved much, and *wept much*, Yea, ſhe made a bath of tears, in which ſhe waſhed the feet of Chriſt, *Luke* 7. 37. It is obſerved of the people of the *Jews*, that when they had ſurveyed their monſtrous ſins, they *drew forth water* (out of the Fountains of their guilty eyes) *and poured it before the Lord*, 1 Sam. 7. 6. When once their hard and rocky hearts were ſmitten with remorſe, they melted into tears. They wept *by Buckets*, not *by Drops*. It is a woful frame of heart, when men can ſin, but cannot ſorrow.

2. As ſinning times are weeping times, *ſo ſuffering times* are weeping times. And that whether they be ſuffering times *with others*, or *our ſelves*.

1. Suffering times *with others*, muſt be ſorrowing times with us. We muſt *weep with them that weep*. The Holy Ghoſt himſelf takes notice of it, as remarkable, in *Nehemiah*, ch. 1. 4. that when *he heard* of the diſtreſſes of his Brethren, he *ſat down* (as one aſtonied) *and wept and mourned certain days*. And

Jeremiah crieth out in such a case, *Oh that my head were waters* (nothing else) *and mine eyes a fountain of tears*, (both eyes one fountain) *that I might weep day and night* (without cessation) *for the slain of the Daughters of my People.* It is our duty *to remember them that are in Bonds, as bound with them, and them that are distressed, and broken and undone, as if we our selves were broken and undone with them.* Oh let it not be said of any of us, that we *swim in pleasures*, while our Brethren *swim in tears.* That we have lain upon our costly Beds, & stretched our selves upon our Couches, that we have eaten the Lambs out of the flock, and the Calves out of the stall, that we have chanted to the Viol and invented Instruments of Musick to our selves, that we *drink Wine in Bowls, but are not grieved for the afflictions of Joseph*, Amos 6. 4, 5, 6.

2. And as when others are afflicted, *so when we our selves are so*, it is a proper time to weep. The poor distressed Church draws up a Catalogue of all her troubles, *Lamentations* 1. 12, *&c.* And then concludeth at the 16. *Verse, for these things I weep, mine eye, mine eye, runneth down with water.* Yea, she complains that she had wept so much, that *her eyes did fail with tears*, *Lam.* 2. 11. I might give other Scriptures, where you shall find them flowing abundantly on such occasions. But this may satisfie to shew you, *that it is not unlawful, nor unfit, sometimes to express our griefs in tears*: And what those *weeping times are:* Times of *sinning*, and times of suffering, either with *others*, or with our *selves.*

Use 1. They are mistaken then, who think it an unworthy and unmanly thing to weep, to drop a tear at any time, as if it argued feebleness of mind, and imbecillity of spirit. How many daring Gallants are there in the world, who despise Gods mourners, and look on such as weep for the *abominations*, or the *desolations* of the times, as a company of poor weak low Souls. And yet *Hezekiah wept*, and *David wept*, even till he drowned himself in tears; who notwithstanding was as gallant and as brave a man as ever lived. The wise man tells us, that there is a *time to weep*, Eccles. 3 4. And where saith he *of mourning* Thou art mad, and of sorrow What is it that thou doest? as he doth of joy and *laughter.* Where do you find a blessing poured out on laughter, as you do on tears and mourning? There are but nine Beatitudes

and

and this is one, *Blessed are they that mourn, for they shall be comforted, Mat.* 5. 4. And therefore they deceive themselves who scorn mourners, and labour to put on that Apathie and Indolence, which is so much commended by the *Stoicks*: Who think it is their Patience, and insuperable Fortitude of mind, to be disquieted with nothing, neither sins, nor sufferings, so far at least, as to shed tears. Their Patience is it? No 'tis their senslesness. I have smitten them and they have not grieved, saith God, of hardened *Israel*, *Jer.* 5. 3. It is not *Patience* but *Stupidity*, that he bewaileth there in that people.

use 2. What shall we think of those who have no time for tears, or sorrows? They spend their time in mirth, and pleasure and chase away all thoughts from their hearts, be the occasion what it will, or what it can: These are merry men indeed, I wish they would but sadly lay to heart these few Considerations, and I shall pass on to the third Use.

1. It is a *foolish thing*, to melt away in mirth and laughter, especially at such a time, when there is nothing upon every side but cause of sorrow. No question they conceive, it is their wisdom to be lively still, however matters go, and to drive away sorrow from their hearts. But what saith *Solomon*, the wisest man that ever lived, *Eccles.* 7. 4. *The wise mans heart is in the house of mourning.* If his *Body* be not there, yet his *heart* at least, is there. But on the other side, the *heart of Fools is in the house of mirth.* You know they use to paint Fools laughing, and wise men, with a serious grave composed look. And surely there is something in it, but the Fool hath not the wit to pick it out.

2. As it is a foolish thing, so it is a *sinful thing*, to give our selves to mirth and laughter, when God calleth us to sorrow. It is a sin which God doth hardly (if at all) forgive: we find that he hath sealed the committers of it up to wrath, and bound the guilt of this Iniquity upon their souls never to be removed again. That is a damning sentence, which we find, *Isa.* 22. 12. They were formidable Judgements which the Lord had threatned, and actually inflicted on the Jews. And thereupon he looked they should have carried and demeaned themselves like Mourners, like men that were extreamly sensible of his displeasure, and much affected with his hand upon them. But they despised and slighted all,

and gave themſelves to mirth and pleaſure, and ſwaggered in a braving way. And what was the event and iſſue of it; *Surely this Iniquity ſhall not be purged from you till you die.*

3. And as it is a fooliſh, and a ſinful thing, ſo it is a *dangerous thing.* There is a fearful woe denounced to ſuch *as laugh*; for they *ſhall mourn.* The Lord will one day turn their vain and fooliſh mirth, to weeping and lamentation. It will be Gall and Wormwood in the latter end. They that are always making merry, and never grieve at the diſtreſs of the Church, they *ſhall go captive with the firſt*, as God denounceth, *Amos* 6.7. Whoever eſcape they ſhall be ſure to have their portion. The Lord will ſet them in the Front to undergo the ſharpeſt brunt, and the more fierce encounter of his Vengeance. And though they bear it out a while, the Lord will ſurely meet with them another day, when they ſhall have their portion there, where there is *nothing elſe but weeping and wailing, and gnaſhing of Teeth.* They that do nothing elſe *but laugh* in this world, ſhall do nothing elſe *but weep* in that to come. And all their carnal joy will prove *crackling of thorns under a pot*, ſoon in and ſoon out, and flaſhes of Lightning before Eternal fire.

uſe 3. And therefore in the third place, ſince there are times to grieve, and to expreſs our grief in tears, let this be a *Caveat to us, not to look for too much joy in this world.* Let us not caſt too much upon it, leſt we be diſappointed and deceived. It's that we are very apt to couzen and delude our ſelves about, when we are on a merry pin, and flouriſh in a proſperous eſtate, it is our manner to conclude that we ſhall never have a ſtorm again, and that this happy time will never end. And ſo we run upon a double inconvenience, we grow remiſs in making preparations for a time of ſorrow, and when it comes upon us unexpected it cuts the deeper, and diſquiets us the more. How often ſhall you hear it from the mouths of ſome, when any heavy Croſs befals them, alas they never dream'd of this, they never look'd to ſee this doleful day: the weaker and unwiſer they. Did they not know what they are, *born to trouble, as the ſparks fly upward*, ſo that they have a natural tendency to it? That they are wandring in a *vale of tears*; in which they muſt look out for many ſtorms. It was a pretty ſpeech of *Seneca*, *Dolor &*

voluptas

voluptas invicem cedunt, brevior voluptas; Joy and ſorrow have ſtill their turns and entercourſes here, but Joy (moſt commonly) hath the ſpeedieſt diſpatch. And therefore in the midſt of joy, let us be wiſely caſting upon times of ſorrow, and making preparation and proviſion for them. And that you may not faint either in the *ſenſe and feeling*, or in the *apprehenſion and expectation* of them, I ſhall drop down a few Cordials.

1. *The times of tears and ſorrow, are better for us than the times of mirth and laughter.* And hence ſaith *Solomon*, in the fore-alledged Scriptures, *Eccleſ.* 7. 2. *It is better to go to the houſe of mourning, than to the houſe of feaſting.* It is not a more *pleaſing* good, but it is a more *profitable* good; though it be not more *delightful*, yet it is more *beneficial* to be where there are tears and lamentations, than to be where there is nothing elſe but laughter. And that upon theſe two Accounts.

1. Times of grief and tears, *prepare for grace.* They fit us for the work of holineſs upon our ſouls. They ſettle us, and fix us, and make us capable of good impreſſions. When there is nothing elſe but mirth, we have light and frothy ſpirits, our fancies rove, our thoughts and our imaginations wander: But when the Lord preſenteth nothing elſe before our eyes but tears and lamentations, this calleth home our thoughts. It renders us unto our ſelves, and makes us fit for holy motions. We ſee it by experience, that the very men, who when they are on the merry Pin, are ſenſleſs and incapable of any good, they have ſuch vain and fooliſh hearts: when they are brought into a melting frame, then they are mild and tame as Lambs, then they are pliable and flexible, and tractable; ſo that a *little child may lead them.* If you viſit them, if you counſel and adviſe them for their good, then you ſhall have their ears and hearts too.

2. And as the times of grief and tears prepare for grace, ſo they *increaſe and further grace.* Grace will ſpring and grow the more for ſuch ſhowers as theſe are. It proſpers better in a *moiſt and watered* than in a *dry and barren* ſoyl. And if you ſearch the ſacred Story, you will find the *greateſt weepers* to have been the greateſt Saints. As *David*, *Peter*, yea, our Saviour Chriſt himſelf. Indeed this pretty Seed delights to have ſuch dews as theſe; the Seed of Prayer, of Repentance, yea, that Immortal Seed, the Word of God,

doth

doth best when it is sown in tears. When we *repent* in tears, our hearts relent and melt most. When we *preach and pray* in tears, we move our selves and others most; —— *Si vis me flere, dolendum est Primum ipsi tibi.* This Seed when it is watered thus springs up the faster, and bringeth forth the more plentiful increase.

2. These times of grief and tears *will end at last*, and *end in joy*. *You shall weep* (saith Christ to his Apostles,) *but your sorrow shall be turned into joy*. *They that sow in tears shall reap in joy; and he that goes forth weeping, bearing precious Seed, shall doubtless come again with rejoycing, bringing his sheaves with him.* There is no doubt, no question to be made of that, and therefore it is bound with an Asseveration, which takes away all scruple from it, he shall doubtless come again with rejoycing, bringing his sheaves with him. It is the custom every where to have good chear, and to be merry when they reap. So it was among the Jews, as you may see *Deut.* 16. 13, 14. And therefore this is used in Scripture to express the greatest joy, *Isa.* 9. 3. *They shall rejoyce before thee according to the joy of harvest.* So, though the Christian sows in rainy weather, in a weeping time, all shall be sweet, and calm, and fair, when the reaping time comes. He shall *sit down with* Abraham, *and* Isaac, *and* Jacob, *in the Kingdom of Heaven*, feeding on the hidden Manna, and drinking of the pure and Crystal River of Water of Life, proceeding from the Throne of God, and of the Lamb, and there they shall be merry all together. When once he comes to God's immediate presence, he shall have *joy, full joy*, yea, the *fulness of joy*, *Psal.* 16. last. In his presence is *fulness of joy, and pleasures for evermore.*

3. The *joy that is to come will pay for all.* It will be such, so plentiful and overflowing, that it will make a full amends for all your present tears and sorrow; It will quite overcome the *sense*, and the *remembrance* of them. Alas, our trouble here is nothing, in comparison, it is a light and easie Burthen. Our affliction is but short, it continues but a moment, but the time is drawing nigh, when this little light sorrow shall be wholly swallowed up in endless and unutterable joy. *This short affliction which lasteth but a moment, shall end in everlasting and unmixed pleasures*, 2 *Cor.* 4. 17. It worketh

for

for us a far more exceeding and eternal weight of glory: Oh what transporting comfort is there many times, in reaping the first fruits of the Spirit! that we are ready to cry out, if the *first-fruits* be so sweet, what will the *Harvest* be? If the *earnest* be so great, what will the *Possession* be? When we shall be filled and satisfied, with the delights that Heaven yields to all eternity. I could say as *Peter*, *It is good to be here, let us build Tabernacles here*. But I must hasten to another Observation.

Doct. 2. That we are very subject to misplace our grief, and to mistake the Ground and Object of our sorrow.

So did these Daughters of *Jerusalem* you see, they *wept* where they should not, and they *wept not* where they should. And therefore Christ corrects their sorrow in the Text; *Daughters of* Jerusalem, *weep not for me, but weep for your selves and for your children*. A great part of the sin, and corruption that hath invaded humane nature, consists in the disorder and distemper of our passions and affections; and lies especially in two things, either when we *miss the right object*, or *transgress the just measure*: When they are either *ill placed*, or *ill proportioned*: When we mistake in either of them, When we are troubled where we should not, or too much troubled where we should; we are much to be condemned: And both of these we are very subject to. The first is pertinent to our purpose, we are extreamly apt *to grieve and to be troubled where we should not*. It is no wonder that we find *Esau* faulty here, mistaken in the object of his sorrow: *He sought Repentance*, and sought it *carefully with tears*; as you may see, *Heb.* 12. 17. But what Repentance did he seek with tears? Alas he missed his mark, he sought not his *own*, but his *Fathers Repentance*; fain he would have his Father to repent of his pouring out the blessing on the younger Brother *Jacob*, and consequently to revoke it, and to call it back again: But when he saw that was not to be done, and heard his Father say, *I have blessed him, and he shall be blessed, he lifted up his voice and wept*, Gen. 27. 38. Yea the Apostles and Disciples of our Saviour Christ himself mistook in this, that they misapplyed their sorrow. They were extreamly grieved and troubled that Christ was ready to depart, and to withdraw his fleshly presence from them: Whereas he tells them plainly, *It is expedient for you that I go away*, John 16. 7.

It

It is not only expedient *for me*, but it is expedient *for you*: so that here was no real cause of grief and sorrow. And hence our Saviour puts a stop upon it, *John* 14. 1. *Let not your hearts be troubled.* q.d, I see that you misplace your grief, Come it must not be so; I will not have it to be so; let not your hearts be troubled.

Poor *Mary* was greatly at a loss in this particular, she stood *besides the Sepulchre of Christ Weeping*, John 11. 20. Why what's the matter? The Body of the Lord is gone. Had she found him dead there, it seems she had been very well content: So that her grief and sorrow was indeed (although she did not understand it, and intend it so) that Christ was Risen. She should have wept over an *unbelieving heart*, (that doubted of the Resurrection of her Saviour) and not over an *empty Grave*, from which his Body was deliver'd; God having *loosed the pains of Death, because it was not possible that he should be holden of it*, Acts 2. 24.

I might add other instances, but these may serve to clear the point; That we are very subject to misplace our grief, and to mistake the ground and object of our sorrow: And there are two especial causes of it. *viz.* Either because our *understanding is misled*, or our *Affections mislaid*.

Reas. 1. Sometimes we are very subject to misplace our grief, *because our understanding is misled*. We do not judge aright of that, which is indeed the only, or the greatest cause of trouble. Some apprehend their Tears are fitter to be spent on their *Afflictions*, than their *sins*: They see no great hurt in sin, but they feel much in affliction; Affliction is a grievous thing to them; but corruption is not so. There is a principle in Nature which makes a man averse from *penal evil*, but there is none at all, that maketh him averse from *sinful evil*: so that a man needs nothing else but Nature to make him sensible of penal evils of Afflictions, but he needs more than Nature, to make him sensible of sin: And hence it is, because the greater part of men have nothing else but nature in them, that they are so exceedingly affected with the one, and so regardless of the other.

Now these *affections follow apprehensions*, as they always do; They are mistaken in their judgements, and so they misapply their passions: They look upon their sins as small matters, but

but they amplifie their troubles and afflictions, as he in the *Poet*, I am ten times, twenty times, an hundred times miserable; And hence they weep for their afflictions and will not be comforted; while they have not a tear to spend upon their sins; and this in probability was *Israels* case, *Jer.* 30. 15. They were extreamly troubled at the miseries that were upon them, but they were little troubled at their sins; They cry'd because of their Afflictions; they did not only sigh and mourn and grieve and weep, but more than so, they cry'd aloud; which shews extremity of sorrow: But we hear nothing of any sorrow for their sins. And therefore God comes in and interrupts them, why what's the matter with you, can you tell why you take on in this fashion? *Why criest thou for thine affliction? thy sorrow is incurable, for the multitude of thine Iniquities: because thy sins are increased.*

And so for *penal evils*, they mistake there too; They think that *Temporal Judgements*, are greater and heavier than *Spiritual Judgements*: They take the *bodily plague* to be worse than the *plague of the heart*: *a famine of Corn*, than the *famine of the word*; and so they grieve more for the one, than for the other; and they had rather lose their *Saviour*, than their *Hogs*: That is the first reason then, why we misplace our grief, Because our understanding is misled.

2. The second is, Because our *Affection is misled*, I mean our love; for love is the commander of our other passions: It is the first and great wheel of the soul, that carries all the rest about, and governs them as it pleaseth. Love is the strongest of the passions and affections, and therefore all the rest yield to it, and are greatly sway'd by it: And by this means it comes to pass, that if we misplace our *Love*, we are in danger to misplace *our Sorrow*: For we shall surely grieve for that most, which we love best, whether it be best or not. Oh what a deal of vain unnecessary sorrow, do many throw themselves into, by misapplying this Affection! Their love is setled where it should not be, or it is stronger than it ought to be, to such a friend, to such a comfort, to such a relation, and when they find a disappointment by the removal, or the change of that which they have set their hearts too much upon, their *grief* is answerable to their *love*. Strong affections (especially when they miscarry in the object of them) do cast men into strong afflictions.

Oh

Oh how was *David* overcome with the death of *Absalom*! though yet indeed, the cutting of him off, was a great and signal mercy, to himself, and to his people. And therefore *Joab* even rates him for it, 2 *Sam.*19.5. and following verses. Saith he, *Thou hast sham'd this day the faces of all thy Servants who have sav'd thy life, and the life of thy Sons, and of thy Daughters, and thy wives: Since thou hast lov'd thine enemies, and hated thy Friends, and hast declar'd this day, that thou regardest neither Princes nor Servants: and I perceive that if* Absalom *had lived, and all we had died this day, it would have pleased thee well.* You see the reason of his immoderate and overflowing sorrow for him, was his inordinate affection to him: which was so out of measure great, that when he heard the news, his passion wrought, and he was hasting to a room to give it vent. But alas, he cannot hold till he come thither, but discharges at the stairs as he is going up, 2 *Sam.* 18. 33. *He wept as he went, and said, O my Son* Absalom, *my Son* Absalom, *would God I had died for thee, O* Absalom, *my Son, my Son.* You see then both *that*, and *why*, we are so ready to misplace our grief, and to misapply our sorrow.

Use. The application of the point shall be *for caution and direction*, both together; To watch our hearts against it, that so we lay not out our tears amiss: Be circumspect that you do not misplace your grief, and that you do not mistake the ground and object of your sorrow, like these poor Daughters of *Jerusalem*, who wept where they should not, and wept not where they should. Oh what a deal of grief do some men waste away, when there is no cause at all! how do many men take on, when they are croft in prosecution of their lusts, and hindred in their sins, which is indeed a great mercy? Oh what floods of tears do some men pour out upon a petty slight occasion, at a trifling accident!

Beloved, tears if they be shed aright, are precious things; God *puts them up into his Bottle*, as if they were of great value: and yet some lay them out on nothing: how will they weep, and grieve, at any disappointment in their small affairs, any miscarriage in their business: any little petty loss, any unkindness from their friends, or neighbours, any affront or provocation in the least degree: nay if they be but crossed in their wills, though it be best indeed they should: and their

ſorrow is beſtowed on little trifling inconſiderable things. Why, my beloved, have ye not other manner of things than theſe to grieve for? what think you of your *own ſins*, with all their bloody aggravations? what think you of the *horrible abominations*, and *woful deſolations* of the Land, and of all the wrath of God, that hath been lately manifeſted and reveal'd from Heaven againſt us, more ways than I am able to expreſs? I might be very large in ſhewing you particularly and diſtinctly, both what you ſhould, and what you ſhould not grieve for; and giving you directions from the Word of God about it. But becauſe the time ſpends, and I would not be prevented of that which I have principally in my eye, I ſhall paſs over many other things that ſo I may apply my ſelf to the occaſion. Methinks I ſee the Clouds gather, and return after the rain: and out of queſtion many of you are come hither with a ſufficient ſtock of ſorrow: your *hearts are full of grief*, and your *Souls full of trouble*, and your *bottles full of tears*, brim full. You have drawn water, and are ready to pour it out before the Lord this day. My work ſhall be to guide you, and direct you (with our Saviour in the Text) how to beſtow theſe tears, and how to ſpend this ſorrow, that you may not weep in vain. I ſay to you as Chriſt doth to the Daughters of *Jeruſalem* (with a little alteration) *weep not for him*, whom the Lord hath taken from you, but *weep for your ſelves and for your Children.*

1. *Weep not for him.* I know the loſs of ſuch an able, faithful, painful, zealous Miniſter of Chriſt as he was, ought to be very much bewailed; men of ſuch hidden worth as he had in him, and of ſuch publick uſe and ſervice in the Church, ſhould not be raked up in their Graves, without tears, and lamentations. *Joaſh* a wicked King wept for a good Prophet, and that with very great affection, 2 *Kings* 13. 14. *He wept over his face, and ſaid, My Father, my Father, the Chariots of Iſrael and the Horſemen thereof.* And if you mark the carriage of the Saints, when ſuch as he (I mean our dear and worthy Brother) have been taken from them, it would warrant all the tears you have to ſpend on this occaſion. In the firſt of *Kings* 13. 20. you find a *Prophet* burying a *Prophet*, and melting over him when he inter'd him; *He laid his Carcaſe in the Grave and mourned over him, and ſaid*

alas

alas my brother! how solemnly did *Israel* lament the death of *Samuel*, and made their grief as remarkable and publick as their loss, 1*Sam.*25.1. It is observed of *Stephen* that he *was carried by devout men to his burial with great lamentation*, *Acts* 8. 2. And God forbid that such a one as we have lost, should die away, as if he were *not desired*; that he should steal into his Grave, as if there were no notice taken of his death. No my Beloved, weep, and weep on; sit down and weep till you can weep no more; yet still I say, *weep not for him.*

Your loss is unacceptable indeed, and time perhaps will shew it to be greater than as yet you see. But tell me my Beloved, *is he a loser* any way? Nay, is he not an infinite gainer? Is not this best of all *for him?* Indeed to have continued in the flesh was better *for you*; as the Apostle states the case, when he was straitned, *Phil.* 1. 24. But for him it was *far better to be dissolved and to be with Christ.* Now he enjoys a full deliverance from all *corruptions*, all *temptations*, all *afflictions*: a full *return* of all his prayers, and Breathings after God and Christ, in which he was transported, when he was drawing near his glory: A full *reward* of all his tiring and incessant labours. O blessed soul! you know a voice from Heaven hath said, *Blessed are the dead that die in the Lord, for they rest from their labours, and their works follow them.* Therefore I say weep not for him.

There is one thing I must confess that makes this Providence the sadder to us. You know it is the Prophet *Davids* Prayer, Psalm 102. 24. *Oh my God take me not away in the midst of my days.* The Lord indeed hath taken him away in the midst of his *days*, and in the midst of his *Ministry*. But is he gone to Heaven too soon? Too soon indeed *for you*, but not for him. Is he got home to his Fathers house too soon? Is he with God, and Christ, and Angels, and glorified Saints too soon? what doth he wish that he were back again with you? hath he his everlasting rest too soon? his glorious recompence too soon? Brethren, he wrought a pace you know, while he had strength, and finished the work that God had given him to do betime. So that it is no wonder though he hath his wages early, sooner than such dull heavy slugs as we are. His life was short indeed, though filled up with grace and duty, and God hath made but an exchange of an eternal one for it.

He

He was a *burning and ſhining light*, burning with enflamed affections, till the Oyl was ſpent, and ſhining in an exemplary converſation. But this Lamp is *not extinguiſhed*, but only *lighted up*, to flame and ſhine in a more glorious place. And there he ſhall *ſhine forth as the Sun, for ever and ever*. So that I may ſay ſtill, *weep not for him*.

2. But you will ask me, for whom ſhall we weep then? I anſwer, for *your ſelves and for your Children*.

1. *weep for your ſelves*. The Lord you ſee hath made a woefull breach upon you, as it is ſaid of *uzzah*, 1 *Sam.* 6. 8. And that your hearts remain unbroken, they are unſuitable to this heavy diſpenſation. God hath remov'd his holy faithful ſervant, not into a *blind corner*, but into a dark pit. The Grave hath newly ſhut her mouth upon him, he is gone hence to be no more in this world; you ſhall behold him now no more in the Land of the Living: your eyes ſhall ſee your Teacher here no more for ever; you ſhall now be no more *enlightned* with his clear *inſtructions*: no more *enlivened* with his zealous exhortations: No more *quickned* with his fervent prayers: no more *warmed* with his Heavenly diſcourſes: no more *chear'd* with his ſweet conſolations: no more *guided* by his holy example. The Lord hath *made him up among his Jewels*, becauſe indeed we were not worthy of ſuch a precious Gemm as he was; he hath in anger and diſpleaſure pluckt away one of our Pillars, as if he meant the houſe ſhould fall. And ſhall we be inſenſible of ſuch a ſtroke? Shall we have tears enough to waſte upon our petty loſſes, and not have a tear to ſpend on this ineſtimable and irreparable one? Brethren, you are allow'd to weep here, though not for him, yet *for your ſelves*: and that eſpecially in two reſpects.

1. *For the ſins that you have done*, for they have made this ſad work. They are the true and real cauſe of all your loſſes. They are your ſins that *hinder good things* that they come not to you; or *take them quite away* when they are come. If God carry you aſide *into a Wilderneſs and ſtrip you naked there* of any mercy; as if he meant to laſh you to the purpoſe; *Your ways and your doings have procured you theſe things*; *ſuch is your wickedneſs*. Believe it, you have ſinned ſome way or other, againſt the Mercy which the Lord takes from you: they are our ſins *againſt the Ordinances* of the Lord,

that cause the Lord to take away our Ordinances from us. They are our sins *against the Ministers of Christ* (in that capacity as Ministers) that provoke him to remove our Ministers from us; yea many times to take away the Candlestick and light together. You may take up the lamentation of the *Church* this day; *The Crown is fallen from our heads; wo to us for we have sinned.* They are our sins that weaken and impair and kill our Ministers, who are indeed the *Churches Crown*, and the *glory of Christ*.

Sometimes we *overvalue them*, and then we kill them with kindness. Sometimes we *undervalue them*, and then we kill them with neglect, *and make them do their work with grief*: Sometimes we are untractable, and unthankful, and unfruitful; and God Calls away his workmen out of the Vineyard that will yield no better fruit. Nay sometimes we decline, and grow remiss, and cold, and flat, we lose our love to God and Christ, and then he takes away our Beloved comforts from us. And let me tell you, some of you have backslidden grievously, and sensibly abated of your former Zeal and Holiness, and strictness in the ways of God. Yea, sinned *scandalously* to the dishonour of Religion and the Gospel: this grieved our dear Brother, who will grieve no more now; I had it from his Mouth and Pen, how tenderly he took some late miscarriages, and how near they went to him: These things *brought him low among you*, who was low enough before; and made him to *bewail many who have manifestly sinned, and have not repented*, as the Apostles speaks, 2 *Cor.* 12.21. Oh how it wounded him, after so many labours and so many sufferings, for your establishment and comfirmation; to see such declinations and backslidings. He might have said with the Apostle, 1 *Thes.* 3. 8. *Now I live if you stand fast in the Lord, if not I die*; and dead he is.

Oh my dear Friends, What have your sins done? What hath your barrenness, and your unfruitfulness, and your backsliding done? I know you *lov'd him* with a very high affection, and have made it to appear in many outward declarations to your great praise. But the best way to shew your love to the true Ministers of Christ, *who seek not yours, but you*; who seek not profit and applause, but fruits; is to bear their just reproofs and to be amended by them; *to hear and obey them*

them in their regular directions; *to follow* all their good examples: for the Miniſters of Chriſt are *Samples* to the flock, and Samples muſt be wrought after. And in a word, *to bring* them in the return of all their labours, in holineſs and holy walking, that they may *ſee the travel of their ſouls, and be ſatisfied.* Nothing but this will ſatisfie them, and make them *do their work with joy.* I know you *lov'd him*; as there was cauſe enough you ſhould; but ſay in truth, have you *improv'd him?* I am aſſured that many of you (a conſiderable number) have improved him to the utmoſt of your power. That you have made the moſt you could, of his indefatigable and conſtant pains among you. That you have gathered up the very fragments of the Bread of Life, and pick'd up the very Crums, that nothing might be loſt. That you have eyed his exemplary converſation, and walked according to your pattern. And this I make no queſtion is no ſmall comfort to you in this doleful day. But have you *all* done this? Are there no ſecret ſtitches at the heart of any of you, upon this conſideration? He *ſpent his ſtrength* indeed among you, he waſted and conſumed himſelf, that you might flouriſh. But tell me, have there been anſwerable fruits among you, of holineſs and obedience? when he fed you, have you proſper'd? he got a poor lean wither'd body, that you might have fat ſouls. And are you all *fat and well liking*? oh what lean ſouls have ſome of you, who have attended on his Miniſtry, even to his dying day: how hath your rich and fat Paſture been caſt away upon you? So that our Brother might have ſaid (in reference to many) as the Prophet did, I have *ſpent my ſtrength in vain.* However he *is glorious* with his God. But I am very much afraid that many of you will find this holy *witneſs* who is now aſcended, Witneſſing againſt you, when the day of trial comes.

Dear Friends: Be not offended if I tell you, that your ſins have had a ſtroke in the ſickneſs, and the weakneſs, and the death of your deſervedly beloved Miniſter. They were our ſins that killed Chriſt; *He was bruiſed for our iniquities, and broken for our ſins. He bare our ſins in his Body on the Tree.* And ſo they are our ſins that kill the miniſters of Chriſt. You have often ſeen your Saviour ſlain before you, by and for your ſins. Now you have ſeen a holy Miniſter of his, ſlain by the

same hands. And yet your sins live still to do more such work, and the Lord knows where it will end. There is no execution done upon them, who have done such dreadful execution in our view. Oh let your hearts break, and your tears run down, till your lusts be broken, mortified, and destroyed; or else they will break you, and destroy you. If you have any love to Christ, to the Ministers of Christ, or to your selves, you may see cause enough to weep, though not for our deceased Brother; yet *for your selves*, and for your sins. That's the first thing then, weep *for the sins that you have done.*

2. *For the Judgements that now you may be like to suffer.* To this our Saviour referreth in the Text, *weep for your selves and for your Children*, that is, for the extremity of wrath and deletery vengeance, that is about to come on you and them. Even so say I to you my Brethren, with the Apostle, *Jam.* 5. 1. *Go to now, weep and howl for your miseries that shall come upon you.* Oh let not that complaint of the Prophet, *Isa.* 57. 1. be renewed against you, *The Righteous perisheth and no man laieth it to heart, and merciful men are taken away, none considering that the righteous is taken away from the evil to come.* Our dear Brother now deceased was a righteous man, yea a Preacher of righteousness. The Lord you see hath taken him away; oh what evil is come! When such as he are lrous'd, what dreadful storms may there be like to fall? Brethren, the holy Ministers of God, are the peoples Life-guard, *The Chariots of Israel and the Horsemen thereof*, 2 *Kings* 13. 14. They are anointed Cherubs that cover. They are a shelter and a covering from the storm, and from the rain. Sometimes they are called *Shepherds*; and the business of a Shepherd is to keep and save the flock. Sometimes they are called *Angels*; and Angels are the Guardians of the Lords people: they guard, and cover, and protect a people.

Now this they do while they *instruct* them so to walk, that wrath may not come upon them; while they *Intercede* with God, and stand up in the breach, to keep out the indignation that is flowing in upon it. A praying Minister (and such a one have you lost) one that bare you on his heart continually before the Lord (as *Aaron* did the names of *Israel* on his Breast-plate) I say a praying Minister, is a protection to the people. It's true, the fervent prayers of the *meanest Saint*, are

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an incredible defence to any place, to save it from the strokes of God. And therefore they are stiled *Intercessors*, *Isa.* 59. 16. because they mediate with God when he is angry, and by their zealous supplications hold his hands. But yet however, though it be a certain truth that God hath much respect to the petitions of his weakest servant, yea though perhaps some private Christians may excel a holy Minister in prayer; yet God hath more regard to the intreaties of his faithful Ministers, who have a special charge and commission to be his *Remembrancers* for the good of that people, which he committeth to their charge; and their Petitions are of more avail and power with God both to *procure* his blessings, and *avert* his judgements. *Moses and Aaron among the Priests, and Samuel among them that call on his Name: They called upon the Lord, and he answered them*, Ps. 99. 6. Why doubtless, so he heard the prayers of his other Saints. But these his holy *Priests* and *Prophets* had the Ear of God (as special Favourites have their Princes Ears) and could be heard and answered, when others were denied access and audience. And this is not obscurely intimated in that protestation of the Lord of *Israel*, concerning their approaching desolation, *Ezek.* 14. 14. *Though these three men*, Noah, Daniel *and* Job, *were in it, they should deliver but their own Souls.* By which, he insinuates, that when the absolute Decree is once gone forth, it can by no means be revok'd; so he suggests withal, that if it had been feasible, these holy Prophets would have done it, (*q. d.*) were those three men in *Israel*, they would put me to it hard, and try me shrewdly to forbear the Land, I should be hardly able to deny them. *He said he would destroy them, had not* Moses *stood before him in the breach, to turn away his wrath*, Psal. 106. 23. Oh how did *Moses* stand against him, and bind the hands of the Almighty, when he was about to strike! So that the Lord intreats and flatters with him *to let him alone*, Exod. 32. 10. While such as *Moses* are Intercessors for a people, God forbears, he holds his hands, and restrains his indignation; as he that means to strike, observes what strength there will be likely to oppose him: and when he looks and sees, that *there is no Intercessor*, then he goes on with his design, Isa. 59. 19. *Then his Arm brings Salvation to him, and he puts on the Garments of Vengeance.*

Brethren,

Brethren, you are in greater danger than you are aware, by the removal of your praying Minister: for you have lost one Intercessor, if any breach should happen between God and you. Yea, you have lost your covering, if a storm of wrath should fall. So that it may be said of you, as it was once of *Israel* when *Moses* was away, that you *are naked*; and what, are you in *Laodicea*'s case indeed? do you *not know that you are naked*? are you naked and are you not afraid? are you naked and not ashamed? this would become a state of innocence indeed; in which it was observed of *Adam* and his Wife, *that they were both naked, and were not ashamed*, *Gen.* 2. 5. But will it suit with such a state of sin and danger, as the best of you are in? do you not find your selves uncovered? have you no sense and feeling of it? especially at such a time as this, when the Judgements of the Lord are abroad upon the Earth, upon the Land, upon this very place in which we live, more ways than I am able to express. Alas, alas, you are uncovered, whether you know it, yea or no. And it is perhaps some mercy, that you are not quite uncovered. Here spend your tears, and you shall not misplace your sorrow. That is the first branch of direction; *weep for your selves*: for the sins that you have done, and for the Judgements that you may be like to suffer.

2. There is a second yet behind, and I have done. *weep for your Children.* Weep not for me, saith Christ, but weep for your selves, *and for your Children.* And why for them? Because their Children were to bear a share, and suffer with them in the wrath that was about to come upon them, as you may see, *Luk.* 19. 43. For the days shall come upon thee (saith our Saviour) that thine enemies shall cast a Trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, *and thy Children with thee.* Brethren, if you have any tears left, draw a few upon your Children: you are not able to foresee what miseries your little ones may be reserved for: and verily *their* danger is encreased as well as *yours*, by this stroke: for you have lost a *Catechister*, as well as a Preacher; you know what care and pains he took, and what a gift and faculty he had in instilling holy knowledge into your children, and your little ones, while he had liberty in publick, and strength with

with opportunity in private. He took a very great delight to tamper with them, and to tole them on to the holy ways of God, by all the means that he was able to deviſe. It was his very laſt deſign (as he was always full of holy Projects) to take ſome courſe, that Children might be more generally principled in the grounds and fundamentals of Religion than they are. And I am very well aſſured, that many of your Children, have ſuch liquor poured into them by his means, that they will reliſh of it as long as they have a day to live, and it may be bleſs the Lord and him for it, to all eternity. And therefore you have cauſe enough to weep that you have loſt a Miniſter that was *fit and apt to Teach*, not your ſelves only, but your Children too, *and make them know the way of the Lord*. Not to feed the *Sheep* only, but to lead the *Lambs* too, and to bear them in his boſom, as the expreſſion is, *Iſa.*40.11. I have done with the directions, *weep for your ſelves, and for your Children.*

And now for the cloſe of all, I ſay again, *weep not for him.* His ſorrow certainly, is *turned into joy*, and therefore ſo let yours be alſo. He hath receiv'd that bleſſed ſentence, *well done good and faithful Servant, enter into thy Maſters joy.* And let me tell you (I ſpeak it upon good aſſurance) he went triumphantly to glory: *An entrance was miniſtred to him abundantly into the Heavenly Kingdom.* As he drew nearer Heaven (till his diſeaſe prevailed againſt his reaſon) he grew ſtill more Heavenly. When Grace and Glory were about to joyn, grace in him was moſt Glorious. Oh with what eccſtaſie, and raviſhments of Spirit did he flie away into the boſom of his Saviour!

I have but one word to add, and it is that of the Apoſtle, Heb.13. *Remember him that had ſometimes the Rule over you, who hath ſpoken to you the word of the Lord, whoſe Faith follow, conſidering the end of his converſation.* And that was a bleſſed end indeed. Remember him, to follow him in all that were exemplary in him, whether concerning *Faith*, or *Life*, that walking in the *holy way* that he did, you may at laſt come to the *happy End and Place* where he is.

JOSEPH

JOSEPH ALLEINE,
ANAGRAM,

I see hope in all.

ANgels behold, and joy to see such Men,
As this Heroick Saint, whose Tongue, and Pen,
And Heart, and Hand, were ready, nimble still
With diligence, to do his Masters will;
Here Hope his Sails did fill. Heb.6.10,11,12.
Such fragrant Graces as all wondred at,
Perfume his Name, but few can imitate;
He purifi'd himself from things amiss,
As one that long'd to see his God in bliss;
Hope was the ground of this. 1 John 3.2,3.
His heat with light, judgement with zeal did shine,
Both speak an exemplary great Divine.
In every Scene was seen some signature
Of Love, for others benefit and cure;
Because his hope was sure. Col.1.4,5.
His life a warfare was; no slavish fear
Of Earth or Hell did in his Breast appear.
The Fight is fought, the Battel fully done,
Trophies and Palms are his, the Field is won;
Hope is turn'd to Vision. Rom.8.24.
His Spirit advanced is to Heaven above,
Triumphing there, plac't on the Tower of Love;
Blest with an everlasting shining day,
Circled within his Saviours arms alway;
Oh, here his chief hope lay. 1 Tim.1.1.
Singing perpetual praises to the Lamb,
By whose pure blood the World he overcame:
Bearing a part in that Harmonious Quire,
The object of his constant strong desire,
To this hope did aspire. Acts 26.6,7.

W. D.

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